

# Religious Education

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## CONTENTS

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THE TORONTO CONVENTION PROGRAM . . . . .	419
THE SHANGHAI INCIDENT OF MAY 30, 1925 . . . . .	420
THE SHANGHAI CASE AND THE FUTURE OF CHRISTIANITY IN CHINA . . . . .	421
<i>Wu Lei Chuan</i>	
THE MEANING OF THE UPHEAVAL IN CHINA . . . . .	426
<i>Harry F. Ward</i>	
THE PURPOSE OF MISSIONARY EDUCATION IN CHINA . . . . .	429
<i>John L. Childs</i>	
THE PRESENT CRISIS IN CHRISTIAN EDUCATION . . . . .	434
<i>Hu Shih</i>	
CHRISTIAN EDUCATION UNDER FIRE . . . . .	439
SOME FRIENDLY CRITICS . . . . .	441
TENTATIVE FINDINGS OF THE CONFERENCE OF CHINESE ADMINISTRATORS IN CHRISTIAN COLLEGES AND UNIVERSITIES . . . . .	444
THE CONTROL OF EDUCATION IN CHINA THAT HAS BEEN MAINTAINED BY FOREIGNERS . . . . .	447
Resolutions of <i>China Educational Association</i>	
A STATEMENT OF EDUCATIONAL PRINCIPLES . . . . .	448
Resolutions of <i>China Christian Educational Association</i>	
THE POINT OF VIEW OF A CHRISTIAN MISSIONARY . . . . .	451
<i>Samuel H. Leger</i>	
AMERICAN BUSINESS AND CHINESE ASPIRATIONS . . . . .	454
HOW ARE MISSIONARY HEADQUARTERS MEETING THE SITUATION? . . . . .	455
<i>Frank K. Sanders</i>	
ATTITUDES OF MISSION BOARDS . . . . .	458
AMERICAN CHURCHES AND THE CRISIS IN CHINA . . . . .	460
A document of the <i>Federal Council of the Churches of Christ in America</i>	
CHRISTIAN UNION IN CHINA . . . . .	461
<i>Timothy T. Lew</i>	
FACTORS AND STAGES IN THE DEVELOPMENT OF THE CHURCH IN CHINA . . . . .	462
<i>Archibald G. Baker</i>	
SOME PROBLEMS BEFORE THE CHINESE CHURCH . . . . .	466
<i>National Christian Council of China</i>	
CHINESE WOMEN . . . . .	467
<i>Theresa Severin</i>	
CHINA'S NEW WOMEN . . . . .	471
Quotation from " <i>China's Real Revolution</i> "	
FIVE CHINESE PROTESTS EVOVED BY THE SHANGHAI INCIDENT . . . . .	473
Taken from original sources	
ADOLESCENT INTERESTS IN CHINA . . . . .	483
<i>James B. Webster</i>	
THE CHALLENGE TO RELIGION IN THE SOVIET REPUBLIC . . . . .	488
<i>Anna Louise Strong</i>	
AMERICAN EDUCATION WEEK (Wise and Otherwise) . . . . .	494
<i>George A. Coe</i>	
THE NEW HEBREW JOURNAL OF RELIGIOUS EDUCATION . . . . .	495
<i>Hirsch L. Gordon</i>	
NEWS NOTES . . . . .	496
BOOKS ON CHINA . . . . .	498
<i>The writers alone are responsible for opinions expressed in this Journal;</i> <i>the Association affords an open forum with entire freedom and without official</i> <i>endorsement of any sort.</i>	

## WHY ATTEND THE TORONTO CONVENTION?

It is difficult to realize that the Association has never held its convention in Canada. From the first meeting in Chicago in 1903 Canadians have been deeply interested in the movement. The Association never belonged to the United States but was international from the beginning. Canadian members have always participated in its leadership. There was a plan for the convention to meet in Toronto a dozen years ago, but the outbreak of war made it impossible. All the more significant will be the meeting next year.

The choice of the topic had nothing to do with the place of meeting. Yet it is a happy circumstance that we should discuss an international topic in Canada. There are perhaps some interesting differences of view on opposite sides of the border which will make discussion all the more fruitful.

The subject must not be thought of either as a hazy internationalism or any specific program or propaganda of world control. It is the fundamental question whether we shall train children to be citizens of the world, whether we shall help them become competent to see the world as a whole, to understand its problems, to estimate its dangers, to appreciate its possibilities, to participate in its full life.

The program will be very practical. Certain experiments in the development of world-mindedness are being carried on. An attempt will be made to measure these by competent surveyors and a report of experiments and of tests will be made. Discussion will take place on the basis of these reports.

There is a good deal of curriculum material dealing with world-mindedness. Six of the most significant types are being carefully studied in advance and will be presented to the conference.

An interesting departure from previous procedure will be the intensive discussion conference. After we have had the data presented in the general sessions we are to spend a morning in ten discussion groups. There will be forty or fifty in each group. There will be opportunity for more intimate discussion than is possible on the floor of the convention. The clash and clash of minds will give most interesting results. When the findings of the ten groups are presented to the whole body there will be a formulation of opinion that will be of the highest significance.

The relation of missionary enterprise to world problems will be most interesting. It will put missions in the setting of a total scheme of religious education. We should be able to think our way through to some very helpful conclusions.

The physical and social conditions of the convention will be ideal. A noble city, a commodious hotel, a great church for evening sessions. The afternoon break with a drive about the city and a visit to the beautiful campus of the University, including the magnificent Hart House, perhaps the finest building for men in America, will prevent the fatigue that too close confinement sometimes brings.

The prospects are certainly for one of the best conventions in the history of the Association.

T. G. S.

## PROGRAM FOR THE TORONTO CONVENTION MARCH 9-12, 1926

THEME: "*Religious Education for Participation in World Affairs.*"  
Tuesday evening (March 9):

Address—The Present Situation in World Affairs.

Presidential Address—The Concern of Religion in World Affairs.

Wednesday morning:

Presentation of six chosen experiments in education for participation in world affairs.

Wednesday afternoon:

Presentation of six studies of present curriculum material bearing on the general topic.

Wednesday evening:

Address—The Pressure of Economic Elements in World Affairs.

Address—Racial and National Differences.

Thursday morning:

The assembly will divide into ten discussion groups asking:

“What positive contribution did you find in the studies reported?” “What further experiments and investigations should be made?” “What is world-mindedness?”

Thursday afternoon:

Recreation arranged by Toronto Committee. A trip to the University.

Thursday evening:

Address—What Can Science Do for World Unity?

Address—Religion in World Unity.

Friday morning:

Does the Missionary Enterprise Promote World-Mindedness?

Address—The Influence Abroad.

Address—Motivation Evoked at Home.

Friday afternoon:

Address—Does World-Mindedness Depend Upon Good Will or Information, Upon Character or Intelligence?

Address—What Are the Specific Contributions of Religious Education in the Development of World-Mindedness?

Abundant opportunities will be afforded for discussion at each day session. Outstanding leaders in the field will open the subjects. Men of world-wide standing have been chosen as speakers.

THE RELIGIOUS EDUCATION ASSOCIATION  
308 North Michigan Avenue, Chicago

## THE SHANGHAI INCIDENT OF MAY 30, 1925

Nationalistic aspirations in China received a tremendous impetus from certain acts of violence which occurred at Shanghai about May 30. In the articles which follow, constant reference is made to this "Shanghai incident." In order to clarify the situation the following brief statement of fact is presented:

Japanese, Chinese, and British mill owners in Shanghai employ large numbers of Chinese laborers—men, women and children. Conditions of labor have been so severe (twelve-hour day and night shifts for little children, at a daily wage of five or ten cents Mex.) as to provoke strike demonstrations in which students and workers participated, demanding better treatment, "especially for the women workers." During a strike demonstration a Japanese employer fired into the crowd and killed a Chinese worker. A number of Chinese laborers were thereupon arrested by the foreign police and sentenced by the Shanghai mixed court for damage done to machinery and for violence during the strike. Nothing was done, however, either by the police or by the court concerning the Chinese who had been killed. The Chinese held a memorial service for the dead man and a number of students who had participated in the strike activities attended the service. Foreign police broke up this meeting and arrested six students.

As a protest against this action students and workers went to the police station on May 30, and demanded that justice be done, insisting that the students held in jail should be released. The British officer shouted to the crowd to disperse. According to his own testimony he gave the order in English and a few seconds later gave an order to shoot. Four students were killed outright and a large number were wounded—five of whom died later. Some schools and colleges in Shanghai were closed. Chinese households were searched. In various parts of the city shooting even with machine guns was carried on by the police, and more Chinese were killed and wounded. Throughout the period not a single foreign police officer was killed or seriously wounded, while press accounts indicate that some seventy Chinese were killed, and three hundred wounded.

Numerous witnesses blame the foreign police for the affair. The diplomatic corps in Peking sent a delegation of six members to Shanghai to investigate the incident, but the result of their investigation was not made public. According to report, however, they placed the blame upon the British police and the administration of the foreign settlement. For months after the event no authoritative investigation was made public by the foreign nations and no apology offered. Fuel was added to the fire during this period by the shooting of Chinese by foreign troops at Hankow and Canton.

As an immediate result of the Shanghai incident a nationwide boycott was developed against alien domination in general, and against British and Japanese business in particular. It was stated that the boycott resulted in British losses of approximately a million dollars a day.

Other results, and the whole anti-Christian, anti-foreign and anti-religious-educational movements which were stimulated by the Shanghai incident, are shown in documents and articles published elsewhere in this issue of *RELIGIOUS EDUCATION*.

# THE SHANGHAI CASE AND THE FUTURE OF CHRISTIANITY IN CHINA

WU LEI CHUAN\*

What is "the Shanghai Case"? On the 30th of May, the municipal police, under British command, in the International Settlement of Shanghai, shot, wounded, and killed defenceless Chinese, and at once created a very serious situation for the Chinese Republic and the British Empire.

What is Christianity? Christianity is a religion which came to China from Europe and America, and which has, in the course of the last hundred years, attracted a great deal of attention in all parts of China. On the surface, "the Shanghai Case" and "Christianity in China" do not concern each other, but in fact, they have a very intimate and close relation. There are four reasons for this.

1. If a religion claims to possess the power of saving the world, it must have substantial contents, and breadth of view enough to command all people and manage all affairs of human life. Therefore, when some great event happens in this world, whether it concerns only one nation, or whether it is of international significance, it will necessarily affect religion. For example, the great war in Europe has profoundly affected the attitude of people in general towards Christianity. People's ideal of Christianity after the great war did not remain the same as it was before, and therefore, Christianity itself cannot avoid thorough self-examination for reconstruction.

2. Christianity came to China from Europe and America, through missionaries from those countries. In ordinary times, these missionaries have proclaimed that Christianity is a religion that will benefit all nations; at the same time, they also taught the Chinese the civilization and progress of their own nations. Therefore, Chinese people in general, without always giving the teaching of Christianity a careful study to ascertain what exactly Christianity teaches or examining whether Christianity in Europe and America is spiritually active or merely existing in a form, are taking for granted that the western nations from which Christianity came are Christian nations. And so the actions of individuals from these nations and the official actions of their governments are taken to represent the actions of Christianity itself.

3. The Shanghai case occurred because students and other citizens, who wished to help the mistreated workers in the Japanese factories, were distributing literature in the foreign settlement appealing for justice, and thereby came into conflict with the police. The police used arms, and shot a number of defenceless people. This case became an international case because the foreigners possess the right of extra-territoriality, and the Shanghai municipal government represents a peculiar phase of the right of extra-territoriality. This, in turn, is due to the treaties formed between China and foreign powers, under the military pressure of the latter. So, tracing the present trouble to its source, no one can deny that the unequal treaties are the root of the evil. That missionaries, in preaching the gospel

\* Translated by T. T. Lew. Originally appeared as an editorial in the June, 1925, issue of *The Life*, published by The Life Fellowship, Peking.

to Chinese people, need special protection is in itself an expression of unequal treaties. When Chinese people feel the foreign pressure, it is very easy to associate foreign oppression with Christianity.

4. The anti-Christian movement, in recent years, has become a progressive movement among the intellectual people in China. Their chief battle cry is "Nationalism," and their unanimous opinion can be summarized somewhat as follows: "When a Chinese accepts Christianity, he joins a foreign church or mission, and forgets that China is a nation. The schools established under the auspices of Christian missions have trained a group of students who do not love their own country. Therefore, all those who are now studying in Christian schools ought to wake up and repent; they should leave the Christian schools immediately, and subject themselves to no further temptations from the foreigners." Those who were killed in Shanghai on May 30th were students. The people who were leading most effectively the protest against the Shanghai massacre, also happened to be chiefly students. Although mission schools in various places have joined in this movement, and some of the missionaries and authorities of mission schools have changed their customary despotic attitude, yet there are still a number of mission schools following the policy of suppression, thus precipitating a crisis. The students left several of these institutions in a body. This has given the intellectuals throughout the country the worst possible impression of missionary education. The incident in St. John's University, Shanghai, in particular, attracted the attention of the whole educational world of China. One can safely prophesy that when this whole incident is over, the bad impressions which the mission schools have left upon the Chinese public cannot easily be effaced.

Because of these four reasons, the settlement of the Shanghai incident, uncertain as it is, will be, without the shadow of a doubt, of tremendous importance for the future of Christianity in China. The position of Christianity in China, and its value in the minds of the Chinese, will go through a radical change. Let us make three suppositions:

1. Supposing Christians in different countries should have enough foresight and vision to see that a Christianity which cannot be applied in a practical way to international relationships cannot claim the power of redeeming the world. Understanding the seriousness of such a mission, the Christians in the West should appeal to their respective governments to come forward and help to find a right solution of the Shanghai case, to change the policies they have followed thus far with China, and seriously to consider the relation of all these unequal treaties and thus effectively carry out the true Christian principle of international brotherhood. What a glory such action would bring to Christianity in China! What a great task such an action would accomplish! If this is too great an undertaking for the churches in the West, and if the churches in the West do not possess the power of converting the wild ambitions of their governments in their determined exploitation of China, if those churches admit that they are helpless, then they can do the lesser thing. If they will only make such appeal to their governments without considering the final result, they will at least have done something to show Chinese people the true spirit of Christianity, and will thus be able to win, to a certain extent, both the understanding and forgiveness of Chinese Christians.

2. Suppose the churches in the West should be tied up by the power

and authority of the government, or that they should still be slavishly holding to the traditional theory that church and state are separate affairs, and that the church ought not to protest against the wrong deeds of the government, and therefore keep silent, thereby throwing away the principles of humanity and disregarding Christ's teaching. If the settlement of the Shanghai case is made once more according to the principle that "might is right," and justice finds no expression, then the Chinese people as a whole will doubt the essence of Christianity in a very fundamental way. Under such circumstances, even if all Christian churches and missions still keep up their work in China, and the missionaries still teach the holy mystery of Christianity, shamelessly making claims which Christianity cannot fulfill, what a meaningless and tasteless life will be that of a missionary in China from now on!

3. Let us make one more supposition. Suppose Great Britain does not change her usual proud and haughty attitude, and will not be willing to put limitations upon the influence and power which she has forced upon China heretofore. Suppose, at the same time, other nations should also follow blindly, led by interest, and should not be willing to help justice to prevail, and the church also should keep to the policy which she considers wisest, namely, to secure protection for missionary work with force, then the time of suicide of the Christian church in China will have come. As we look back at the 1900 trouble, we see that it was, of course, due largely to the ignorance of Chinese people, but the fundamental cause which aggravated the situation and precipitated the trouble in 1900 did not rest altogether with the Chinese people. It is not untrue for us to say that the fundamental cause of the 1900 trouble in China was due to the ruthless policies of the western nations in their dealing with China up to 1900. The church must now learn her lesson. She must know that the reaction increases in its intensity in direct proportion to the efforts of suppression. The politicians in China, and the government of China, may be increasingly under the influence of foreign nations, but the determined effort and the strength of conviction of the Chinese people can never be touched by the military force of foreign nations, however great they may be. With this fact in mind may we ask if, when the hearts of a nation are in distress and are united against you, you can urge them or force them by any means to accept a kind of religion which they do not care to believe?

If the first of these three suppositions comes true, if the Christian church should demonstrate the power of righteousness and justice, the church would then, of course, meet no unreasonable opposition on the side of the Chinese people. But, then the personnel of the church in China, the method of her work, and the lines of her activities must undergo a radical change and development. If unfortunately, the last two suppositions should come true, then the Christian church under foreign missionary auspices would have no room whatever in China. This is beyond the shadow of a doubt. It is, however, a problem which demands attention from the missionaries in China and the churches in the West. It is not for us Chinese to offer any suggestions, or make any plans for them. What we ought to discuss now is what we Chinese Christians ought to plan for our own future. It is more important to make exacting demands upon ourselves than to make them upon others.

When one faces a most difficult situation, he will often realize that it is also, the best opportunity for improvement and progress. Our old

Chinese wisdom teaches: "the extreme end of a failure is a turning point for the better." Again it says: "not to forget the past; that is the very teacher of the future!" First of all we must know that whatever difficulties are awaiting Christianity in the future, they are due to the mistakes of those who preached Christianity to us in the past. We must know definitely that it is not Christianity itself that is imperfect or wrong. Our faith in Christianity, as a matter of fact should be strengthened and become more clear and definite because of these very difficulties. Our faith should rest upon an unmovable rock.

In the second place, we must know that Christianity is a religion which is needed in China today. Since this is so, the teaching of its theology, the formation of its organization, the administration of the policy ought not be directed by foreigners. If we forever depend on foreigners, then Christianity will never be able to develop to its full glory and effectiveness in China. It is my opinion that Chinese Christians in the present situation must progressively prepare to do at least two things for the future of their religion in China.

#### 1. *Change the emphasis in various phases of Christian teaching*

Heretofore, preachers of Christianity always emphasized love as the first thing, but one-sided, over-emphasis on the love of God tends to develop mere dependence on God and to neglect personal efforts in living. Constant talking about the principle of all embracing, universal love tends to make people overlook or neglect their own nation. In reality, Jesus was not merely a prophet who taught people about God's will. He was also a man of definite purpose, with intensive love of his nation, willing to suffer, and He actually lived out his principles. His principles were to exhort each individual to take care of himself, and establish a Kingdom of God. The parable of talents in the 25th chapter of Matthew is a good illustration of my point. In this parable, Christ discussed the Kingdom of Heaven. He showed that each individual was given the gift of natural endowment, to live and to prosper. Although the conditions of different people vary and the abilities are not uniform, yet everyone is made able to develop his talent and to render service to society. The amount of money distributed was not uniform, yet when the time came for counting the interest, each one was required to return to the master according to what he had received. This parable teaches us on the one hand to love God, and on the other, the Chinese principle that "each person's success or failure is determined by himself." Those who cannot develop their own natural gifts will lose that which they possess. If we remember how the Master asks his servant to pay back what he has and scolds him as an evil, lazy servant we see how severe was his attitude. The necessity of a balance in the religious teaching concerning righteousness and love, such as is illustrated in this parable, we find also in the teaching of evolution. When one teaches the principles of evolution, he should not only teach the principle of struggle for life, but should also teach the principle of co-operation in life. If preachers of Christianity only talk about the love of God, without teaching "the self-realization of men," then they will fall into the same mistake as those who are teaching evolution and emphasizing only the principle of natural selection, without teaching the necessity of co-operation. The bad result of each of these two kinds of teaching leads almost to opposite results, yet the

results are two mistakes complementary to each other. Christianity in China has taught onesided principles, because those missionaries who came first to China only knew how to follow the traditional interpretation, without studying the needs of China, and during the last hundred years, the Chinese Christians failed really to master the old traditional teachings and to develop new thought from them. In this, the Chinese share the blame. From now on, those who teach Christianity in China should base on what Jesus taught about the Kingdom of God, emphasizing the discipline of life, and teach the Chinese people that from now on they should make efforts to help themselves. China, as a nation, should have a good internal government, established on a sound basis, so that it will not again be mistreated by foreign people. The Chinese should, either as individuals or as a nation, observe the teaching of the parable of talents, namely: "God helps those who help themselves."

## 2. Establish a Chinese Christian church

The Shanghai incident this time has stirred up the public feeling of the whole nation. Christians being a part of the population of China, all joined in the movement. This is perfectly natural. In several places, however, because of the fact that the churches in them are no more than mere foreign missions, it is difficult to carry on the national movement, to hold meetings and to raise money. There has been a certain clash between Chinese Christians and foreign missionaries in these places, especially among those Christians who are members of British missions. They have found it more difficult to do anything in the church. There is a chasm between the missionaries and the Chinese Christians, because their points of view cannot be the same; the social habit may not be the same, and the interpretation of particular events may not be the same. On account of these differences, we should be very lenient and take the forgiving attitude towards missionaries. On the other hand, the Chinese Christians are citizens of China. Simply because they are members of churches of foreign missions, they have to endure a certain amount of limitation and cannot exercise their own freedom in the patriotic movement. What a painful thing this is to think of! Many Christians have, therefore, been very much disturbed, suffering intensely. But foreigners are foreigners, and church is church. If we cannot establish a church of our own, but merely feel dissatisfied with the foreigners, what good does that bring? There are some Christians who find that the foreigners and the church are inseparable from each other, because they want to oppose foreigners. They found that they had to leave the church, so they went so far as to make a declaration that they would not longer be Christians! This is really foolish, like a man who stops eating because of some trouble in swallowing certain food. We must know that if we want to accomplish anything we must have our own organization, and among all the social organizations today, the most enduring ones are those which are based upon a common faith. Theoretically, we must acknowledge this to be true. How it will work out in practical life will, however, depend upon what our endeavors are. If Chinese Christians really feel that they suffer much inconvenience by being Christians in a foreign missionary church, then is not the logical thing to do, at this most opportune time, to make an effort to establish a self-propagating, self-supporting and self-governing church?

We have tried to show some of the changes likely to occur in the future of Chinese Christianity, and these are the very questions which all Chinese Christians should study and be prepared to answer. There are many other problems, such as the presentation of Christianity, the choice of form, of activities, and others, which are very important and require very close study. These we do not touch here. In brief, Christian principles can lead a society to reconstruct the world, and the Christian church should follow the progress of the world continually by a process of recreation. The motive for the reconstructive work of the church comes partly from external pressure, but more from the awakening of Christian hearts.

That the Shanghai case, although a political incident, has a tremendous effect upon Christianity needs no further explanation and proof. We hope that Chinese Christians will, with united effort and single-mindedness, work for the renewal of the church, so that Christianity in China will be glorified. The reconstructed Christian church of China may become the leader of all nations. "The first shall be last, and the last shall be first." The prophecy of Jesus will be fulfilled.

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## THE MEANING OF THE UPHEAVAL IN CHINA

HARRY F. WARD\*

The present upheaval in China is only a partial expression of forces that have long been gathering beneath the surface of that great nation. The transformation of the Celestial Empire and its people that has been occurring before the eyes of this generation, without being seen or understood by most of its members, is unique in the record of man. The largest and oldest organized unit in the human race is radically changing its form of government, its community organization, its economic system, its philosophy, its religion—in short, its total behavior. This constitutes a social revolution without parallel. It compresses into a generation the experience of the West in the political, industrial and scientific revolutions which were the gradual developments of several centuries. Also in China the force of these combined movements has to find expression against the resistance of habits, customs and ideas that are longer established and more deeply imbedded than those of any other section of mankind.

Aside from the fact that this mighty movement of social forces has been produced by contact of the East with the West and therefore in reaction must have an effect of corresponding magnitude upon the relationships between the peoples of the two hemispheres, it is impossible that such a striking shift in currents that flow through the common life of man could occur in any one part of the earth without being felt sooner or later in all other portions. The social sciences are increasingly making clear to us the deeper meaning and consequence of the truth constantly proclaimed by the practical necessities of a machine age—that no people liveth unto itself. Consequently the Chinese upheaval is not only the greatest of the many challenges that have come to our generation to organize its thinking and its action on a world scale; it also offers us significant contributions to this undertaking.

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\*Dr. Ward is Professor in the Union Theological Seminary, New York.

Not the least of these is the scientific support it might give, if competently studied, to our faith in the possibility of still more far-reaching changes in the organized life of man, and the light it might throw on the methods by which they can best be accomplished.

The crisis of the moment in China has gathered together in their most explosive form and combination the three forces of nationalism, cultural pride and race consciousness. All these were necessarily developing as a reaction against both the conduct and the attitude of westerners in China and also the transforming aspects of the invasion of western culture. This defence-reaction appeared in the Renaissance Movement which developed first to spread western methods of thought and now turns to the critical revaluation and revitalization of Chinese culture. The anti-Christian movement made its keenest thrust not at policies, acts and methods, but at "cultural penetration." Meantime Sun Yat Sen and his party were campaigning against the "unequal treaties," thereby rousing the sense of a nation in bondage and the resentment of a race against being branded with the stigma of inferiority. These movements were operating among the intelligenzia, finding their constituency among professors, students, professional men, along with a few in commercial circles and a slight fringe in the growing labor movement. They were accelerated and strengthened by streams of fellow feeling that flowed into them from outside. From Japan came a powerful surge of race consciousness created by our treatment of the immigration question. From India was felt the sympathy and spiritual support of a long-sustained movement toward national independence and a vigorous assertion of race equality in the face of the lordly whites who proclaim themselves alone possessed of the ability competently to govern the earth. From Russia came the powerful stimulus of the proclamation of racial equality, followed by the abrogation of all special privileges for Russians in China, thus making the word life and power. From Turkey came the practical results achieved by the Young Turk Movement against the policies and wishes of the mighty British Empire and its allies, leading the younger Chinese intellectuals continually to ask why China might not do likewise.

Yet these streams from the common life of the Orient and the Near East did not swell the tides of nationalism, cultural pride and race consciousness in China sufficiently to drive them beyond the circle of the intellectuals. Then came Shanghai with its shooting of students, and in a moment the situation was changed. Here were members of the group which was engaged in making the new China and yet on the other hand also enjoyed from the populace something of the respect and almost sanctity with which the scholar was regarded in days of old. When for the killing of these people there was no apology, no sympathy, and for three months no inquiry concerning its necessity, then forces which had been gathering within the world of the intelligenzia swept through the population as a whole. Where a few students had talked about cultural penetration, the common coolie now comments that the foreigners want everything done in China their way. Where a few politicians of one party were talking about unequal treaties and a few of another about tariff autonomy, now peasants throughout the whole country are discussing these objectives. The shots of foreign rifles in Shanghai were in reality blows of hammer upon anvil, fusing into unity the loosely knit provinces and the many millions of China whose only real bond had been com-

mon ways of carrying on community life and common principles for adjusting its practical problems.

A nation is being born in a day. The largest unit in the world's population is on the way to becoming a force in its affairs comparable to its size. There is at hand to complete the process of fusion which foreign forces have started, the mass education movement which has already demonstrated its possibility. It takes the simplified alphabet which is the joint creation of the Renaissance group and the Christian movement and uses it not only to remove illiteracy but to develop community organization. It is therefore inevitable that nationalism, cultural pride and race consciousness should continue to develop their dynamic possibilities in China.

If these forces now assume a negative form, if they become predominantly antagonistic in their expression, it will not be surprising. There is sufficient temptation for such a development in the gigantic nature of the constructive undertakings required of them in their positive aspect. This itself might cause their leaders in moments of depression to find relief in the mood in which Ghandi occasionally expresses himself in a program and policy for the Orient of isolation and separation from western culture. But in China there has been sufficient contact of the intelligenzia with the West and sufficient result therefrom to make it clear that if a narrow and aggressive nationalism, a separating cultural pride and a contemptuous and limiting race consciousness develop in China, the responsibility will rest upon the white race for its specific acts and attitudes. If the bridge that is beginning to span the cultures of East and West now falls into a new and wider chasm, it will be because the West could not change its ways and its thinking in time to prevent this disaster.

The leaders of the strike and boycott that followed the shooting at Shanghai are constantly insisting that their policy and tactics are not anti-foreign. Yet there is a sense in which the movement is and ought to be anti-foreign. It is aimed at specific acts, attitudes and policies of foreigners in China. More than this, it is directed, as it should be, against the assumption by the West that it is inherently superior in its culture, particularly in its methods of government, economics and religion. The movement is and ought to be anti-foreign in the sense of being against an uncritical acceptance of western ways of thinking and organizing, as well as against certain conduct of the West in China. If this movement can be carried through in the same spirit in which Ghandi opposes the British government without antagonism to British people, it may demonstrate the best fruits of western contact with the East, because in this case it will mean that the West has taught its eastern pupils to apply the scientific method to its own assumptions concerning the way of life.

The meaning for the West of the present upheaval of China is, in the broad, that the western system of life has come to judgment at the hands of men whom it has trained, who know and appreciate its ideals and also its weaknesses. This judgment is now to be put into the hands and mouths of the masses of China. They are at this moment testing the reality of the white man's worship of the ideal of justice. They are measuring it by what he has done and proposes to do concerning specific grievances that have come to court. They ask whether this white man who has built his own system of government about the principle of freedom, is able to give freedom to others.

Is the white race able to meet this test? Is it wise enough and brave enough to cooperate in holding the scales to test its own principles and its willingness to live up to them? Anywhere in the western world, is there any group prepared to do for the defense and development of its cherished ideal of liberty what the Chinese students are now doing? Is the West now able to revalue its culture, its system of government, its economic order, its religion, its God? Manifestly the possibility of general progress in the world depends upon the ability and the willingness of the white man to meet this necessity. For the group in this country who have been for some time facing and accepting this obligation, the particular meaning of the present upheaval in China is that it puts to the test their ability to cooperate with those Chinese who have brought the issue to a focus at certain specific, concrete points.

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## THE PURPOSE OF MISSIONARY EDUCATION IN CHINA

JOHN L. CHILDS\*

One of the obvious facts apparent to many in China is that certain traditional purposes of missionary education have lost much of their former prestige.<sup>†</sup> While probably a majority of the 8,000 missionaries in China still cling tenaciously to the old objectives, a growing number of our group find that they can no longer support the conventional view without reservations. For them many of the old assumptions underlying missionary effort have been undermined and they are frankly experimenting to see what new purposes should be substituted for those which no longer seem adequate. With very few exceptions they are convinced that the West still has a vital contribution to make to China, but they are not at all certain, nor agreed among themselves, as to what form this contribution should take in view of the present situation, the essential elements of which are apt to continue indefinitely.

What is true of missionaries is probably even more true of the articulate members of the Chinese Christian movement. The writer has not found a single Chinese Christian leader who believes that the time has arrived for missionary work in China to be withdrawn; neither has he discovered any individual or group among the Chinese Christians who can give a very satisfying statement of what should be the specific purposes and methods of the missionary enterprise today. We need frankly to recognize that we are in a period of transition and consequently must adopt the experimental attitude.

Chinese Christians and missionaries whether conservative or radical should all unite in affirming that in the future missionary education must be free from the suspicion that it is a benevolent attempt to westernize China. Probably there never was a time when missionary leaders would have formally acknowledged that one of the purposes of missionary effort was to superimpose western culture upon China. Nevertheless, it would

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<sup>†</sup>I use the term missionary education to cover more than the work of mission schools and colleges.

be equally true also to say that until recently very few of our missionaries have entertained serious doubts about the right of western culture to function as the norm for the future world-civilization.

Unexpressed, but latent in the old view, was the conception that Anglo-Saxon civilization and character were the fine fruitage of the Christian life of the West. Our material comforts, our national wealth, our commercial and political power were often presented in addresses to Chinese audiences as the social results of Christian faith. National righteousness was considered the source of national prosperity, we of the West were prosperous and progressive, therefore we must possess a superior moral excellence which in turn was ascribed to the Christian basis of our civilization. We preached the gospel of the Kingdom of God, but it was a kingdom composed of the good things of the Anglo-Saxon world, all of whose things we found no difficulty in persuading ourselves were consistent with the view Jesus held of the good life. We were sincere; we believed in our values; and we were successful in winning Chinese to our views.

And now recent events have changed all that. The western world has lost its exaggerated prestige in the eyes of Chinese. A civilization that found it necessary to engage in a war which cost the lives of 13 million young men, and which destroyed 300 billion dollars of property does not seem to the Chinese to have found the final way of life. Again, the experience of the Chinese with the Versailles Peace Conference was even more disillusioning, and many of them concluded after the conference was over that our western Christianity was simply a pious, hypocritical smoke-screen under the cover of which we pursued the ruthless game of power-politics. Since the war the Chinese have seen white soldiers driven by poverty serving as mercenaries in their own despised bandit-armies and something of the supposed superiority of the white man has disappeared as a result. They also have seen white women, refugees from war-stricken Europe, begging and soliciting Chinese youth on the streets of their cities and they have been caused to wonder whether, after all, their own ways are not superior to those of the West. They have been impressed by our machine industry, our railroads and telegraphs, and they intend to continue to use them, but they are revolting from the conditions of labor which seem to go with a speeded-up, profit-seeking, industrial society. They know something of the Ku Klux Klan with its race prejudice and religious bigotry. They marvel that America, a land which has sent so many missionaries to China to tell the Chinese what science can do for the human race, should now be engaged in a bitter controversy as to whether science shall be freely taught in the American public schools. One need not be surprised that they question whether western civilization has the moral and spiritual credentials sufficient to justify their substituting it wholesale for their own ancient culture.

But something more surprising has happened. Not only has western civilization lost prestige in the eyes of the Chinese; foreign missionaries have also come to be much less confident of its moral and spiritual excellence. Recognizing that we see much in the West which China might adopt with profit, we, nevertheless, cannot escape the fact that there is much in the West which China would do well to let severely alone. Moreover, we have come slowly to appreciate that the culture of China possesses many values which would be of large service if they could be built into the struc-

ture of our western civilization. In other words, that part of the world which falls under the Christian system has by no means an exclusive title to the moral and spiritual achievements of the human race.

The conclusion of all this would seem to be that in the future we should look upon contacts of East and West in terms of a mutual exchange, and that it is by no means to be assumed in advance that the West has not as much to receive as she has to give. Undoubtedly this is the way Chinese Christians already conceive the relationship. Many of the young radical nationalists go much further and assert that China neither needs nor desires anything of the religious life of the West.

One of the problems a missionary faces if his work is placed on the basis of mutuality is, what becomes of his missionary message? Another problem of large practical importance is, will the home church continue to maintain missionaries who thus conceive their task?

Some think this difficulty need not arise if we understand our position truly. We are not in the East as representative of western civilization but to preach and teach the pure gospel of Christ. According to them the religion of Christ and the civilization of the West are two entirely separate and distinct things. They freely admit the deficiencies of our national industrial and social life, but maintain that these weaknesses are not due to any limitation in the Christian gospel, but are due precisely because the West has not followed the Way of Jesus. "As missionaries," they state, "we come to China as ambassadors of Christ, and, therefore, our message of him is in no way impaired by the failure of Christianity to spiritualize the corporate life of the West."

The trouble with this attempt to preach a pure and simple gospel in China today is that it just will not work. It will not work for the powerful reason that the Chinese people suffering under the exploitation of the great powers will not concede the fundamental premise of this view, namely, that the efficiency of a religion is not to be measured by its power to influence the organized activities of mankind. The people of China are saying: "You come to us preaching and teaching a gospel of love and brotherhood, and we ask you to show us these principles at work in the contact of your governments with our government, in the contact of your traders with our traders, in the social contact of the white race with the yellow race. Until you can demonstrate that there is resident in your gospel the power to get itself applied in the international, economic, social and industrial life of a people, you cannot expect us to give serious attention to your description of generalized ideals which are either too lofty to operate in the everyday affairs of life, or which lack the dynamic to get themselves applied in practical programs."

Those who are trying to proclaim a religion to the Chinese people which is not interested in these absorbing issues of the present time, not only find it difficult to get attention for their message, but increasingly find that their motives are under suspicion. This may be somewhat unfair, but is, nevertheless, a fact which cannot be ignored. Christian workers who are protected by special privileges secured for them by western governments must realize their religion is in politics whether they want it there or not. Tariff autonomy, extra-territoriality, concessions, immigration laws, and racial equality are vital religious issues for the people of China today. They will

not let us forget these questions no matter how much we insist our interests are centered elsewhere.

It is also apparent that a program of missionary education which has as its primary purpose the spreading of certain information about Christianity is not satisfactory. Too much of mission work has been built on the assumption that if people had the facts about Jesus, the Bible, the church, the plan of salvation, that somehow this information would produce automatically the desired results in character and conduct. Through the distribution of tracts, through the use of modern methods in preaching and evangelistic work, through compulsory curriculum courses on the Bible, through compulsory chapel and church attendance, missionaries have attempted to spread Christianity by pouring these religious facts into reluctant minds.

As might be expected this method has not only failed to produce constructive results in character building, but has aroused an intense antagonism throughout China. The National Board of Education has responded to this feeling by refusing to register any school which makes religious instruction a part of its curriculum. An extreme, and, perhaps, an ill advised position, but not a surprising one in view of the amount of compulsion in religion which has prevailed in the mission schools.

Another significant fact is that in city after city it has been found that some of the most radical leaders of the anti-Christian movement in China have been former students of mission schools. In some instances these students have been aroused to opposition as the result of other experiences, but not infrequently it is because they have come to despise Christianity because of the way the Bible, the church and the prayer service of the school were forced upon them when they were students in mission schools. Many of these students believe that the aim of the mission school is not the free development of personality, but the manipulation of the lives of students in order to make them Christian converts. They often refer to the process as a sort of "spiritual imperialism." Some of our more progressive heads of mission schools recognize the need for radical readjustments to meet the new conditions and are prepared to eliminate the compulsory features of their religious work. Peking University has led the way in urging this reform.

Another factor with which we shall have to reckon is that the results of modern biblical scholarship are becoming known in China. If the outcome of such research is, as now seems likely to be the case, to give us a picture of the historical Jesus not uniquely different from some of the other great religious prophets, that fact is apt to weigh heavily in the future development of Christianity in China. The youth of China inevitably tend to take a more natural view of Jesus than do the youth of the West, who have, consciously or unconsciously, been taught to think of him as the unique fact in the spiritual life of mankind. The average Chinese studies Jesus with no such prejudice in his favor, and in some ways find it more easy to take an impartial, objective view of his life and teachings as a result. He is not tempted, as many of our western liberals are, to read out of Jesus all that does not agree with modern scientific and ethical thought, nor does he believe it necessary to read into Jesus whatever he discovers of value as we are so prone to do.

It is significant to find that approaching Jesus in this fresh way, the Chinese see so much in his personality and teachings which is helpful to

them. It is also important to note that very few of the leaders of the anti-religious movement in China have made any attack on the character and teachings of Jesus, while many have been outspoken in their regard for him.

On the other hand, it is doubtful if Jesus will ever come to occupy the exclusive place in the religious life of the East he has held for so long in the West. The culture of China for many centuries has been building around the ethical and philosophical conceptions of their own sages. It is easy to see how in time China will be glad to enrich this great ethical and spiritual inheritance by including the figure and teachings of Jesus. It is doubtful, however, if their regard for him will be on a plane altogether different from that from which they view their own leaders. One should be cautious, however, in speaking with dogmatism on this point. The Chinese do seem to find much in Jesus that is of peculiar significance to them. What one can wisely suggest is that the Chinese should be given the freedom to work out their own interpretation of the place Jesus should occupy in the spiritual life of their nation. Certainly it is not for us as foreigners—who have so distorted the Jesus of the gospels in order to make him conform to our twentieth century western standards, and who possess such a slight knowledge of the best of the ethical and spiritual life of the East—to dictate to the people of China just what their view of Jesus should be.

In concluding I should like to mention some of the characteristics which I think should mark the future purpose of missionary education in China:

- (1) It should proceed on a basis of mutuality.
- (2) It should in the main be led by Chinese Christians, foreign workers fitting in where their Chinese colleagues feel the need for them.
- (3) It should be true education and not propaganda. Opportunity should be given the workers from the West to share the best they have experienced, but they have no right because of confidence in the supremacy of their values to coerce others into accepting them.
- (4) It should be on a frankly experimental basis. None of our methods in religious education have succeeded so well in the West that we should seek to impose them on the indigenous Christian groups of China, if they do not find them suited to their needs.
- (5) While it should seek to develop Christian fellowships in China, we cannot be sure that the institutional expression of these fellowships will be patterned after the churches of the West.
- (6) Until such time comes when the foreign powers are willing to relinquish their special privileges in China, the missionary group carries the sobering responsibility of arousing the conscience of western peoples to the injustices of the existing treaty arrangements.

## THE PRESENT CRISIS IN CHRISTIAN EDUCATION

HU SHIH, Ph. D.\*

The missionary enterprise of today is very different from that of twenty-five years ago. The difficulties confronting it then have either entirely disappeared or almost so, but the missionary of today faces new difficulties which were never dreamed of then and which he himself does not always entirely understand. I am inclined to think that the missionary of today does not altogether realize the position that he is in, nor fully understand the problems that he has to meet, nor recognize the full significance of the enterprise in which he is engaged.

Speaking from the standpoint of an observer of the missionary enterprise, it seems to me that mission work today faces three new obstacles, which will not be easily overcome.

The first is due to the new nationalistic feeling.

We know that China had experience of western oppression and aggressiveness during the past decades, and several unsuccessful attempts were made against it. The last of these was the Boxer movement of 1900. From that experience the Chinese have come to realize that such a blind and ignorant reaction is futile. As a result, during the first decade of the twentieth century we have been non-resistant to foreigners. During this period we find that foreigners have held everywhere the best positions, have had every advantage, while we have been left in constant fear of foreign intervention and of the partition of our country. Although in our hearts we have felt humiliated we have remained quiet and patient, not daring to take any positive action.

During the last ten years, however, conditions have been altered. The revolution in 1911 and the establishment of the Republic encouraged the Chinese people and awakened in them a consciousness of their nationality. The fear of the partition of the country and interference by foreign powers has gradually passed away. The European war with its awful destruction has disclosed the true note of western civilization. The Chinese have come to a better understanding of western nations; and our fear of them has gradually disappeared. During the war there were great changes in international commerce, with a rapid growth in Chinese production and a temporary decline of western exploitation and oppression in the Far East. Since the war the Russian revolution and the fall of Germany and Austria have been factors in developing consciously or unconsciously a new spirit in the Chinese people, the result of which in its many manifestations is spoken of as the "Nationalistic Movement," and the expression of this new spirit of reaction is shown in many ways, such as the demand for the abolition of foreign concessions and of unequal treaties.

This nationalistic reaction is the result of a natural process. It is true that we find people who are extreme in their attitude, who praise the Boxer movement as one of the heroic tragedies in the history of Chinese national

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development and others who advocate the use of the term "anti-foreign" as a watchword for mass propaganda among the people. The program outlined for this movement, however, is not so radical as is its watchword, as we may see from the following summary of its aims.

1. The abolition of existing customs regulations and the development of Chinese industry and commerce.
2. The abolition of consular jurisdiction, and the trial by the Chinese courts of foreigners who are guilty of crime.
3. Chinese control of all education.
4. The prohibition of religious propaganda by foreigners.
5. The cancelling of all special privileges granted to foreigners in China, including foreign concessions, and the withdrawal of foreign armies and navies from China.

Why is objection taken to religious and educational activities by foreigners? It is due to a belief that these are a means of "cultural imperialism," that religion is an agent of imperialism used to hypnotize people in other lands; and that the church is the vanguard of imperialism abroad. These writers give as an example the story of Bismarck's protection of the Roman Catholic evangelistic work, and Germany's seizure of Tsingtao and Kiaochow Bay in retaliation for the death of a missionary.

Such an attitude should not be despised. It is due to the exploitation and oppression of foreigners in China during the last eighty years; as a proof of this exploitation they point to the special privileges which foreigners still enjoy. As long as these inequalities and injustices exist this attitude of opposition cannot disappear. The Boxers were easily put down because theirs was a superstitious and undirected movement, but it would be impossible for any military force to check the present nationalistic movement because it is deeply rooted in the minds of the members of a great nation. Twenty-five years ago missionaries survived the Boxer crisis. How will they meet the new crisis that faces them?

The second obstacle is the new rationalism. Twenty-five years ago the chief enemy of mission work was ignorance and superstition. Today it is enlightened rationalism. The Chinese people no longer fear lest missionaries will boil our eyes to make medicine. We have gradually come to understand the principles and the creeds of Christianity, and there are among us people who question its fundamental principles. Some of us ask whether in truth God and the soul do exist. Since the introduction into China of the modern scientific thought of the West our own philosophy of naturalism has revived. These are two important factors that have produced the new naturalistic movement of today. This attitude is based upon the following convictions:

1. That the universe with its movements and changes is self-existent and that there is no necessity to assume a supernatural god or creator.
2. That the cruelty and waste in the struggle for existence among living beings makes it impossible to believe in the existence of a kind and loving God.
3. That human beings are but members of the animal world and that after death their bodies decay. This is but part of the fact of nature and we should not be disturbed by it. We should do all that we can to build our paradise in this world and not to seek for a heaven after death.

The fundamental attitude of the new rationalism is critical. It desires doubt before belief. It faces each assertion with the demand for a proof.

Although only a small minority of the Chinese people accept the new rationalism its influence and power should not be despised. The Chinese are not a very religious people. Ancient Taoism and the rationalism of the Sung and Ming dynasties were both strongly naturalistic; when naturalism comes to China from the West it finds a fertile soil and is likely to bear much fruit. In view of this demand for proof, not only the Tung Shan Shae and the U Shan Shae—the new forms of Taoism—face criticism and attack, but also the creeds of Christianity. The missionaries overcame the crisis that arose from the attack of the Boxers twenty-five years ago. How will they face it this new crisis? Will they quietly decline the conflict or will they face it bravely?

The two obstacles which I have mentioned are due to attack from without. The last that I will mention is due to weakness within the missionary body. This is due to the ease and comfort in which the missionaries live. This may seem a strange statement. Would it not be well for missionaries to live comfortably? Why do I mention it as a difficulty?

Fifty or sixty years ago it was a difficult and dangerous thing for a man to be a missionary in China. Communications were poor, the language was difficult, life in the interior among hostile and ignorant people had its risks and there was danger of loss of life. As a result, those who came as missionaries at that time had two marked characteristics. They possessed an extraordinary religious faith and a very strong spirit of self-sacrifice. Without the former they would not have cared to come to China; without the latter they would not have dared to come. Those who came to China at that time gave up ease and comfort. Through a process of natural selection they were men of unusual personality. Before the achievements of men like Matteo Ricci and Robert Morrison we cannot but bare our heads in silent respect.

Today, conditions are different. Communication is easy, protection is secured, the customs of the Chinese people have changed, life is more comfortable. New missionaries have books to explain the custom of the Chinese people, they have language schools in which to study the language. They are no longer in danger of life. They are assured of comfortable salaries. In China human labor is cheap, the standard of living is low, foreigners are subject to no taxes. What difficulties and sacrifices now face the foreign teacher in the Christian school?

Since life has become easier and more comfortable all kinds of people are coming to China as missionaries. At the present time it is not necessary for them to pass the same strict selective process as did the missionaries of several decades ago. Some come to China as teachers because they cannot earn a living at home, some come for recreation, some to have a good time, some to secure Chinese curios. It is not necessary to have a strong religious faith, or the spirit of adventure, or of self-sacrifice. Many members of the missionary body indeed are most admirable persons; but I fear that missionaries today are not selected with the same care as are the managers of the American Standard Oil Company and of the British American Tobacco Company. Many missionaries are not qualified for their task and are not needed in China.

Christian missionaries in the past faced and overcame many difficulties and dangers. How will they face the three which I have mentioned?

I am a man of plain words and I like to speak frankly. You have asked

me to express my conviction as to the future of Christian education. I have pointed out the three dangers that face the Christian movement today. I have mentioned three new situations that Christian educators dare not ignore. As an outsider I can only diagnose. I cannot write the prescription. This is for you to do yourselves. In conclusion, however, I should like to ask two questions, though they are not a complete solution of the problem.

1. Would it be possible for Christian educators to concentrate their resources of men and money upon a few very good schools and to give up second and third rate schools?

2. Could the mission schools forego their purpose of religious propaganda?

When the China Educational Commission was in this country, Dr. E. D. Burton asked my opinion on Christian education. I pointed to the Peking Union Medical College and said, "This is the example that Christian educators should follow. The Rockefeller Foundation has not established many small hospitals in many different places, but has spent its money and energy in the development of one great hospital. Whatever may be the future of medical education in China this institution will remain. Why does not Christian education do the same thing,—concentrate its money and energy on a few really good schools and colleges? Only the best can continue. If you give us institutions of third and fourth rate I am certain that at some future time we shall confiscate them." I should like to have your opinion on this matter. There are now many Christian colleges, middle schools, and elementary schools. At present, while the public schools are not in a satisfactory condition, there may be reason for the existence of Christian schools; but if we start from right educational principles to examine this question it must be agreed that this policy of scattering Christian educational resources is neither economical nor right. In the future anyone will be able to establish third and fourth rate schools. Why should you come from foreign lands to do this for us?

We are eager to have the good will and the help of Christian education. Can you not establish a truly good institution? We desire to see Christian missions unify their forces and concentrate upon the maintenance of one or two institutions of outstanding value which may stand as a permanent expression of the good will to China of the Christians.

Why do I ask my second question? Jesus said, "You cannot serve God and mammon." In face of the present tides of nationalism and rationalism it is not easy to maintain education that exists for religious propaganda. I know that it is more difficult to persuade Christian educators to give up their purpose of propaganda than it is to persuade General Chang Tso Lin and General Feng Yu Shiang to reduce their armies. But I should like to venture two suggestions.

1. I believe that it is immoral to require children to perform religious ceremonies and induce them to accept a particular creed, taking advantage of their immaturity and inability to think for themselves. You would not agree with the practice of the Mohammedans who hold the Koran in one hand and the sword in the other. Bernard Shaw made fun of the Salvation Army for holding the Gospel of Matthew in the right hand and bread in the left hand. We do not believe in your holding textbooks and chalk in one hand and the Gospel of Matthew in the other. Education is for the good of children, not for the glory of God. Schools are places for the de-

velopment of human ability, not for the training of disciples of any particular sect. To utilize schools and to take advantage of the simple minds of children for religious propaganda is dishonest and immoral.

2. It is better for the church to have a smaller number of Christians who have been converted in later years than a larger number of young people who have been misled in their faith. Those who have been induced to join the church in their early days frequently fall away as their knowledge develops,—those with high intelligence become revolutionists like Voltaire, and those with medium or low intelligence become vicious and break away from the restraints of religion. Those who are converted to Christianity in maturity usually have a strong, firm faith. Give men a chance to think. If from their own experience they are convinced that religion is necessary they will accept Christianity from conviction and will be earnest and sincere Christians. One such Christian is worth a hundred or a thousand of others. St. Augustine is an example.

In asking that Christian education should give up religious propaganda, I mean that it should make the following changes:

- (1) There should be no required worship.
- (2) There should be no religious teaching in the curriculum.
- (3) Inducement should not be held out to children and their parents to become Christians.
- (4) The school should not be used as an agent for propaganda.
- (5) Scholarship alone should be the standard in the appointment of teachers. Teachers should not be required to be Christians.
- (6) Christian and non-Christian children should receive exactly the same treatment.
- (7) There should be freedom of thought, speech, and belief.

You will remember the *advocatus diaboli* in the medieval church. When the church desired to discuss a religious teaching an opportunity was given for the "advocate of the devil" to speak against it. The custom was an excellent one for it gave an opportunity to present the reasons against a belief. Truth emerges from debate. We all desire to discover the truth. I have ventured to take the part of the *advocatus diaboli* in order to draw forth discussion and the search for the truth.

## CHRISTIAN EDUCATION UNDER FIRE\*

At the present time Christian education in China is facing the most serious and widespread criticism in its history. From many parts of the country come reports of meetings held to protest against the Christian religion and the schools and colleges which it supports. . . . Back of it there appears to be, however, a very definite purpose and organization on the part of certain of the more radical of the young intellectuals of China. . . . We should not fail to study the criticisms that are leveled at us in order to discover what lessons we may learn from them.

### 1. *As a denationalizing force*

Among the charges brought against the Christian school the most common is that it is a foreignizing institution, tending to weaken the patriotism of the students and to make them subservient to the sinister designs of foreign nations. . . . The charge of using them as a "colonizing agency" is founded upon either ignorance or wilful misrepresentation. At the same time, we shall do well to restudy the situation and to see what more can be done to develop in our students an enlightened and unselfish interest in the practical problems of Chinese society. . . . Again, the charge is made that Christian schools minimize the teaching of the Chinese language and exalt the English language and so tend to denationalize their students.

### 2. *As imperialistic and pacifist*

Another criticism that is leveled against us is that the teaching of Christianity is "imperialistic" and "capitalistic." The criticism, if sincere, is due to a confusion between the principles of the Christian religion and certain practices of the so-called Christian nations. . . . It is inconsistent that at the same time Christianity is being charged with being "pacifist," a force which tends to weaken a proper patriotic spirit and so expose China to the attacks, open or insidious, of her enemies. The facts point in quite the opposite direction. Christians are earnest patriots, even though their sympathies are wider than the bounds of their own country.

### 3. *As setting up a rival system*

One of the most common criticisms at the present time is based upon a misunderstanding of the report of the China Educational Commission. The fact is, however, that the Educational Commission, in what it says with reference to a system of Christian education, had reference not to the Christian schools *vis-a-vis* the government system, but to the Christian schools in their relationship one to the other. . . . It was to enable the Christian schools to make a better contribution to the education of the children of China that their co-ordination was urged as a prime essential to increased efficiency. . . . In no uncertain terms, the Commission stated its conviction that the Christian schools should be a part of the national system.

### 4. *As an agency for propagating religion*

It is increasingly evident that one of the main causes contributing to the present agitation is a desire to "put religion in its place," that is to say, to do away with it so far as possible. With the extremists, who hold this view, there can be, of course, no compromise. They believe that religion is a disintegrating force, both to the individual and the nation; we believe that

\*Taken from editorial notes of the *Educational Review* published by the China Christian Educational Association, January, 1925.

it is the only force which ultimately unifies personality and enables a nation perfectly to realize itself. The *raison d'etre* of the Christian school in China is to provide for the children of the Christian community an education which makes adequate provision for the religious viewpoint in education, and which endeavors to prove the value of religion as an educative force. Any attempt to prevent Christian schools from continuing their religious work could be met only by firm insistence on the fact that it is for this that our schools have been founded, and that it would be better to close our institutions than in any way to agree to give up their religious character. . . . It is inconceivable that the responsible leaders of China will consent to such action as would violate the principle of religious toleration, which has been accepted by the government. . . . There are, however, a few sincere people, within as well as without the Christian community in China, who, while believing in the value of religion, question that it has a place in the schools of a nation. They point to France, with her secular system, and to the almost entirely secular instruction in the United States, and they ask whether China should not follow the example of those two republics of the West.

##### 5. *As undemocratic*

It is sometimes charged that it is undemocratic to allow any sections of a nation to send their children to other than the public schools. On the contrary, it is manifestly not in accordance with the spirit or practice of democracy to withhold from any group in a nation the right of giving their children a variant type of education, provided that it covers at least the minimum requirements of the public school system. . . . Education always has to fight against a tendency toward a rigid adherence to standards and uniformity, a form of "intellectual Prussianism," which is fatal to progress and to the development of the highest type of nationality which includes variety in unity.

##### *A constructive "Apologetic" for Christian education*

What should be the attitude of Christian leaders in face of these criticisms? . . . In the first place, as we have already stated, it is the part of wisdom not to be stampeded by the violence or extensiveness of these attacks. We have more to fear from timorousness or lack of understanding of the situation among ourselves than from any attack from without. . . . We should see to it that our schools are free from the least suspicion of denominationalizing or foreignizing tendencies. . . . Careful statements should be prepared and widely disseminated throughout the country of the aims, methods and achievements of the Christian schools and colleges. . . . We should endeavor to make the truly spiritual aspects of religion in our schools more vital and more controlling.

## SOME FRIENDLY CRITICS

### CHRISTIAN EDUCATION FROM THE STANDPOINT OF GOVERNMENT EDUCATORS\*

This is a hard subject to discuss, for there are so many different opinions and half-baked student ideas, and so much propaganda being given newspaper space that the real opinion of the educational thinkers is not easy to secure. The writer of this paper asked for the opinions of a number of the better trained and most thoughtful educators in government schools in central China. About half of these were graduates of mission colleges, and half were not. About half were Christians. Their opinions were fairly unanimous; hence it is not hard to put down the impressions gathered. There are also incorporated some ideas of the writer, but he believes that these are fairly representative of the thinking Chinese government educator.

It is thought that the anti-Christian-education resolutions of the National Association for the Advancement of Education and other similar bodies do not represent the majority opinion of modern Chinese educators. Such resolutions are usually put in such a way that to vote against them puts the voter in a bad light, and hence they often carry many who do not believe in the resolutions. In addition to that fact, the majority of those in such conferences do not represent the best trained minds among the educational leaders of the nation. It is believed that most of the constructive thinkers of the Chinese educators would not go on record in supporting such a resolution. Certain political parties do not wish to see schools and universities prosper which cannot be used for political purposes, and which are teaching the more constructive and time-tried doctrines of society and of economic science. These parties try by political moves to overthrow any such schools,—as witness the recent movement in one of the best of the government universities of the Yangtse Valley. Those that cannot be attacked directly can possibly be discredited, and the red herring is just as red in China as elsewhere,—perhaps more so at present.

Much of the recent propaganda was confessedly directed against the Japanese primary school education in Manchuria, and especially against the practice of teaching Japanese patriotism to Chinese children. Any mission school that would be guilty of teaching any Chinese child to be loyal to a western country rather than to China would, in like manner, deserve to fall under condemnation.

The concrete impressions that were gained through many conversations are, because of the exigencies of space, given in bare outline. They are not put in order of importance.

1. Mission schools should give more attention to the Chinese language, and not so much to English alone. There are too many teachers of sciences and other applied subjects who can neither talk Chinese nor understand it. Many of the graduates are so deficient in their mother tongue as to be a

\*The writer of this article, through close connection with a government college, has had exceptional opportunity to study the viewpoint of friendly critics of Christian education. The article is reprinted from the *Educational Review*, organ of The China Christian Educational Association, July, 1925.

laughing stock, and are obliged to work through the medium of English for the rest of their lives.

2. Mission schools should meet the requirements of the government for registration,—as a number have done—and then live up to the requirements in letter and spirit. Many mission schools have an advantage over the government schools,—especially the colleges—by not having to register and to meet certain requirements; this makes them unpopular in the eyes of the Chinese administrator of a government school. This is a debatable subject, but one on which the Chinese are often quite certain.

3. In too many cases, the mission educator is not primarily an educator. Not infrequently he is a minister, interested primarily in religion, and not so much in education, not trained to teach, and not learning much about how to do it. Often the principal of a middle school knows little or nothing about school administration. This is a condition more common in the past than in the present, but one which is even yet too common. If the institution is to train children, its staff should be composed of those who are educators first of all; it should not be staffed with a group of men who just "hang up the sign" of educator.

4. The foreign teachers should be trained in the Chinese language to the point where they can use it freely *with educated people*, and should be given much more of an opportunity (and incentive) to learn the Chinese social background and traditions, together with the reasons for them. It is felt that one who does not know the language can never get the spirit of the people. An educator who is constantly thinking only in terms of his own country cannot make the biggest contribution in the applied sciences in China. He teaches young China to think in terms of Chicago and not in terms of Tsinanfu.

5. There was a considerable difference of opinion on the matter of religious courses, church and chapel. In general, it was felt that the *religious teaching* of the different required courses and the *chapel* were all right, for, as a number said, "That is what the missionary comes for, what the schools are established for and the thing for which the money was given." But I think I can crystallize the following concrete suggestions of the group:

(a) The religious courses of the schools should be philosophical, not devotional. They should teach about the Christian religion, try to "sell" it on its merits—but not force the student to devotions. They felt that that was not playing the game.

(b) It was felt that the chapel should not be of such a nature as to emphasize the devotional element, unless it was made voluntary. Again it was felt that it was not quite fair to ask the student to sing that "Jesus loved him" when he didn't believe it at all.

(c) It was felt that if required attendance at church was demanded, the church service should be one with not too much worship in it.

These three points are all debatable, and I simply set them down as they came out in the discussions.

6. Do not camouflage. If you are an American school, say so, and hang out the American flag. If the control is going to be in the hands of the foreigner until the Chinese take over the budget, why say so, state the conditions under which the management and authority will be given to the Chinese—and stick to it. It was felt that there was too much "soft soap;"

that too many hopes were raised and then destroyed; that there was too much talking about the control going over into the Chinese hands,—and when the vote was taken, it was found that in the vital issues, after all, the missionary vote was decisive. It was frankly recognized that until the money came more from China the donors of the money could not be asked to give the money with no strings to it. But it was also asked that the issue be stated fairly and without any cards under the table.

7. Enter more into the spirit of the Chinese holidays, especially the patriotic ones. Make your schools even more patriotic than the Chinese schools.

8. There was nothing said that would indicate that these men thought that the government should take over mission schools. On the contrary, they stated that, if the government had the power to open other schools, it should open additional schools, not take over schools that are being run fairly well as it is.

9. The greatest contribution of the missionary schools is in developing men of ideals. They felt that there should be a better concentration of resources so that the students could get the best, and then there should be a better "combing over" of the available students, so that the wheat could be separated from the chaff as much as possible at the beginning. This would avoid money spent on "near-morons," who are worth nothing to the school or to the country.

10. In line with the above, it was felt that the mission schools should be as good as or better than the top rank of government schools or go out of business. They should measure up to the highest standards, and the Chinese government should have some voice in determining what those standards are.

11. It was felt that only as many schools should be opened as could be run well. The church does not have to educate all of China, and ought not to feel that she has this duty. Hence there should be less money spent on struggling one- and two-teacher schools and more spent on schools that will be a model to the country, and can train pupils better than they can be trained elsewhere. It was felt that there were too many schools started because some missionary insisted and not because a careful survey of the field and a careful look at the mission budget showed that the school really should be established. One result was that in many such cases the Chinese teachers are not paid a living wage. It is often felt that "The Chinese teacher can get along some way," and that "He lives better now than he did at home." So does the average missionary who teaches in China!

12. Finally, it was urged that the mission school administrators put themselves in the place of the Chinese in their thinking on educational problems. For example, think of what the American or English attitude would be if Japan were to open Buddhist schools and colleges in America or England, and to insist that the students go to the temple every Sunday and chant and burn incense, study the Buddhist scriptures, spend more time on Japanese than on English, and hear all applications of the social sciences given with reference to Tokyo and Osaka rather than to the foreign cities; if these schools were to have a large number of teachers who could speak only a few words of simple English, not enough to talk about their educational or professional problems with interested American or English officials; and

finally if they were to pay little or no attention to the regulations of the country in which the schools were established, but were to build solely on Japanese models;—and all this for schools not for Japanese, but for natives of America or England! What would be the attitude of the average American or Englishman in such a case? They felt that if the mission educator could get the "point of view" and really get mentally acclimated, the contribution of the mission school would be assured, whether mission education was to last for ten years or a hundred. They felt that China needed all the education she could get,—but not badly enough to lose her own self-respect.

In conclusion, it seemed to be the general impression that the time had about passed when foreign educational organizations could start up in any place, in any way, and without regard to Chinese governmental regulations or general Chinese national sentiment. They felt that the schools of the present were many of them splendid, many just average, and some pretty poor examples. But it was felt that there was room for a house-cleaning along the lines of some of the items outlined above in almost any of even the best ones; and a need for a general old-fashioned spring cleaning in the general mission educational policy along the lines of others.

The opinions of a small group of Chinese educators, as interpreted by a western friend, may or may not be representative. Perhaps if they stimulate a little careful thinking, even if no conclusions are changed, they may have been worth the reporting.

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## TENTATIVE FINDINGS OF THE CONFERENCE OF CHINESE ADMINISTRATORS IN CHRISTIAN COLLEGES AND UNIVERSITIES\*

Held in Shanghai, January 15-17, 1925

### *Preamble*

We, the undersigned, called together by the Secretary of the Council of Higher Education of the China Christian Educational Association to consider the problems confronting Christian higher education today, after frankly facing the developments within Christian circles and in the nation at large, and also the situation that has arisen owing to the recent criticisms of Christian education, welcome this opportunity of recording our conviction that Christian education in China can make its distinctive contribution only as it becomes "More Chinese, more efficient, and more Christian."

### *More Chinese*

We rejoice in the beginnings that are being made in making Christian higher educational institutions in China not only places of interpreting that which is best in the western civilization but also centers of China's own

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\*Reprinted from *Chinese Christian Education* (See book reviews, page 499).

culture. To further this purpose it is important that emphasis should be laid upon training men and women to be worthy citizens of the Republic of China, with accurate knowledge and true appreciation of China's culture, and ability and skill to apply it to the needs of modern life.

For this reason and also because Christian higher education exists for providing China with Christian leadership, and because the responsibility for maintaining and promoting such education must ultimately rest with the Chinese, it would be wise to begin now to place more and more qualified Chinese in positions of administrative responsibility.

Furthermore, we deem it advisable that an increasing number of well-qualified Chinese from the alumni and from among the friends of Christian education should be added to the boards of control in China which are responsible for the determination of the policies of these institutions. We deem it advisable that the Chinese membership of these boards should be large enough to guarantee that the best Chinese judgment is secured.

#### *More Efficient*

We feel that it is necessary to place even more emphasis upon the teaching of Chinese in Christian colleges and universities. As very few of the college students have been adequately prepared along the line of Chinese studies in the middle schools, it would be wise for the Christian college curriculum to insist on, at least, certain minimum requirements in Chinese studies in the colleges. These should include:

1. Ability to write Chinese correctly.
2. Ability to express the content of a college education in Chinese.
3. Genuine appreciation of China's culture and literary heritage.

In order to meet these minimum requirements it is necessary to have adequate courses on the Chinese language, literature, history, and philosophy under competent Chinese instructors.

While our ultimate aim is to use Chinese as the medium of instruction, yet during this period of transition it is necessary for various reasons to give instruction in many subjects through the medium of English. We deem it advisable, save for exceptional cases, that:

1. The foreign instructors should use English as the medium of instruction.
2. That the Chinese instructors should use Chinese as the medium of instruction.
3. That in filling vacancies on the faculties, other things being equal, preference should be given to qualified Chinese who are skilled in using Chinese as the medium of instruction.
4. That in order to make possible the fullest cooperation between the Chinese and foreign members on the faculty, in the employment of teachers of the Department of Chinese, other things being equal, preference should be given to those who possess a working knowledge of English.

In order that Christian institutions may maintain their proper position at this time when academic standards are steadily rising, it is necessary that facilities should be provided and conditions made possible for the development of the members of the teaching staff in these institutions, both foreign and Chinese, toward the attainment of intellectual leadership.

#### *More Christian*

We wish to affirm our conviction of the supreme value of religion in

developing character and our belief that here especially a Christian institution makes its distinctive contribution to China. Too much emphasis cannot be laid upon religious education, and it is essential that this should be given in such a way as to achieve its best results. To this end we suggest the need for:

1. Adequate provision for such worship as will meet the needs of Chinese life.
2. Carefully selected and well-organized courses in religious studies that will give the students an adequate appreciation of our Christian heritage.
3. Consecrated and scholarly instructors who will impart to the students the Christian spirit and association with whom will help form in them true Christian character.

While we desire to see each of our students brought under direct Christian influence through worship, religious instruction and association with Christian teachers, it is our conviction that this end can best be achieved not by depending upon compulsion in attendance at the religious services and the religious instruction, but by making the services and instruction so vital that the same end will be achieved through voluntary attendance.

Furthermore we deem it necessary that each institution should in addition have a well-qualified person whose primary responsibility is to the religious life of the students.

#### *Special Problems of Relationship*

Since the Chinese and western members of the staff are dedicated to the same purpose and share the same responsibility we deem it necessary that a sense of common proprietorship should be cultivated by the following means:

1. A natural open-minded and friendly attitude one to another.
2. Facilities for closer social intercourse and spiritual fellowship.
3. Provision without distinction of nationality for salary, residence, children's allowance, insurance, traveling expenses, and medical attendance, all of which are to be determined by a proper system of ranking based on qualifications and service.

Since Christian higher educational institutions were established and maintained for the service of the Chinese nation, they should have their recognized place in the Chinese educational system. We believe that the time has come that steps should be taken to secure recognition through the registration of the institutions with the Chinese government authorities, provided that the terms of registration do not prejudice our Christian purpose.

Since a spirit of unity and practice in cooperative undertakings is essential to the development of democratic citizens we deem it advisable that there should be held a daily assembly, attendance on which should be required of all students.

(Signed by seventeen Chinese Christian Administrators.)

## RESOLUTION VII\*

### THE CONTROL OF EDUCATION IN CHINA THAT HAS BEEN MAINTAINED BY FOREIGNERS

#### I. *Reasons for Action*

Many evil effects have resulted from the maintenance of education in China by foreigners. Four outstanding ones are to be noted:

1. Education is the most important function of the civil administration of a nation. Foreigners have come to China and freely established schools without having them registered or examined by the Chinese authorities. This is an interference with the educational rights of the nation.

2. Each nation has its own policy for the education of its people. The racial characteristics and national ideals of foreigners are different from those of our country. For them to control our education causes many difficulties, and it is contrary to our own educational principles.

3. The educational work done by foreigners in China looks like charity, but it is really in effect a form of "colonization." Students who have received education from Japanese, British, Americans, French or Germans, will learn to love those nations and so will lose the spirit of national independence. This will injure the patriotic ideals of Chinese students.

4. If we investigate the content of their work we will find that most of the foreigners who are doing educational work in China usually have as their purpose either religious propaganda, or political aggression. Education is simply a supplementary matter to them. They organize the school systems and the curricula in their own way, without any attempt to come up to the standards that have been established by the nation.

#### II. *Proposals*

For these reasons the control of education by foreigners should be immediately and strictly limited, as follows:

1. All schools and other educational enterprises established by foreigners should be reported and registered with the government.

2. The registration of schools established by foreigners should depend upon the fulfillment of conditions stated in the educational laws and regulations of both the central and local governments.

3. All schools established by foreigners should be under the supervision and inspection of the local authorities.

4. Teachers who are serving in the schools established by foreigners should have the qualifications described in the educational laws of China.

5. Tuition fees charged by the schools established by foreigners should be in accordance with the regulations of the Peking Board of Education. These schools should not charge higher tuition than other private schools in the same district or province.

6. Students of schools which have not been registered with the government should not enjoy rights and privileges enjoyed by students of government schools.

\*Resolutions adopted at the 1924 meetings of the China Educational Association. Taken from an original document.

7. Schools which are not qualified to register with the government should be closed after a certain period.
8. All celebrations and ceremonies in schools established by foreigners should conform to the regulations of the government.
9. Foreigners must not use their schools or other educational enterprises to propagate religion.
10. All schools and other educational enterprises conducted by foreigners should be transferred to Chinese control after a certain length of time.
11. From the time of the announcement of these regulations foreigners should not be allowed to start any new educational enterprise.

#### RESOLUTION XXIII

#### NO RELIGIOUS WORK SHOULD BE ALLOWED TO BE DONE IN THE SCHOOLS

Various subjects of study have been incorporated in the school curricula with the purpose of training the student to have strong personalities and a democratic spirit. Recently many persons have utilized their schools for religious purposes, enforcing compulsory religious teaching and worship; thus the educational aims have been lost and many social troubles have been caused. For the benefit of society and the improvement of education schools should be required to have no religious teaching of any kind.

1. Preaching, religious teaching, and worship should not be permitted in the schools.
2. The educational authorities should look after this matter; if any registered schools have religious practices, they should either lose the privileges of registration or be required to close.
3. A school should treat all teachers and students alike.

### A STATEMENT OF EDUCATIONAL PRINCIPLES\*

#### 1. *The Function of Christian Schools*

The special function of Christian schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private schools of that type.

#### 2. *Private Schools in a Democracy*

It is in accordance with the spirit of democracy and with the practice in all democratic nations of the modern world that permission should be granted to individuals or to social groups, who so desire, to establish and maintain private educational institutions, in addition to the public system of education maintained by the state. This right is granted on condition that these private schools maintain the minimum standards legitimately imposed

\*Resolutions of the General Board of the China Christian Educational Association, April 1-2, 1925.

by the state upon all schools, both public and private, and that they do not conflict with the interests of the nation and of society as a whole.

### 3. *Private Schools and Progress*

It is generally agreed that progress in education is dependent upon the existence of diverse types of schools and the largest possible freedom of variation. To deny the right of variation, and to insist that all schools follow the same uniform procedure, would be contrary to the educational interests of the state. Provided that private schools meet the essential requirements of all schools, the greater the freedom of variation allowed, the better for education, and for the state.

### 4. *Private Schools and Religious Freedom*

The maintenance of private schools in which religion forms an integral part of the educational process, is in accordance with the principle of religious freedom, which has been accepted in the constitution of the Chinese Republic, and with the practice in other democratic nations. Religious freedom includes the right of the individual not only to follow his own conscience in matters of personal religious belief, but also to provide training in religion for his children. This principle applies equally to the adherents of any religious faith.

### 5. *Christian Schools and the National Programme of Education*

It seems advisable that private schools in China should come under the cognizance of the public educational authorities and form part of the national programme of education. Such a relationship would naturally take the form of registration of the schools, the adoption of the essentials required for all schools, the attainment of recognized standards of efficiency, and a system of visitation to insure the maintenance of these standards. Beyond this there should be freedom. Christian educators welcome such a relationship with the public educational authorities. Such supervisory control of these schools as is maintained by Christian agencies is solely for the purpose of promoting efficiency and is meant to supplement, not to take the place of, the general supervisory relation of the public educational authorities.

### 6. *Ethical and Religious Teaching in Christian Schools*

The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that imposed restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.

### 7. *Christian Schools and Patriotism*

The Christian spirit naturally expresses itself in an enlightened patriotism. Christian schools aim to develop in their students the love of country; if they fail to do so, they are to that extent untrue to their purpose. The idea of "denationalizing" students, or of using the Christian schools as the

agencies of a "foreign imperialism," is abhorrent to the leaders in Christian education, both Chinese and Westerners.

#### 8. *Christian Education Becoming Indigenous*

While Christian schools in China were originally established and are still largely maintained by foreign missionaries and their supporters in the West, their purpose has been to serve the best interests of the Chinese people. It is their ideal, which is being increasingly realized, that Christian education should become Chinese in spirit, in content, in support and in control. This is the expressed purpose not only of Chinese and western Christian educators, but also of the mission bodies which have in the past supported the Christian schools, and of the Chinese Christian community which is gradually taking over their support and control.

#### 9. *The Permanent Foundation of Christian Education*

The permanent maintenance of Christian education depends upon securing the whole-hearted support of the Christian community and of enlightened Chinese public opinion in general, not upon treaties between China and other nations.

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### RELIGIOUS EDUCATION†

VOTED, That with regard to the present situation facing Christian education in China, and pending a fuller study during the coming year, we recommend, (a) That no action should be taken which would involve the surrender of the rights of the Christian community with reference to the religious education of their children. (b) That recognition should be given of the fact that the continuance of Christian education must depend ultimately not upon maintenance of the rights of extraterritoriality, but upon securing the whole-hearted support of the Christian community and of the best elements of Chinese society in general; and that Christian educators should endeavor as rapidly as possible to put Christian education upon an indigenous and permanent basis.

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### THE FIELD AND FUNCTIONS OF RELIGIOUS EDUCATION‡

We believe that in a Christian school the program of religious education should furnish students with:

1. The facts of the Christian religion, in order that they may know what Christianity really is. This is the function of religious instruction and it is an integral part of general education.
2. Help to reach the finest type of character, through voluntary acceptance of Christ and His way of life.
3. Opportunities to develop, through the corporate life of the school, the spirit and habits of fellowship and service, with a view to attaining the highest type of citizenship.

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†Resolutions of the Council of Primary and Secondary Education of the China Christian Educational Association, March 30-31, 1925.

‡From the Findings of the Council of Religious Education, China Christian Educational Association, May 11-12, 1925.

## THE POINT OF VIEW OF A CHRISTIAN MISSIONARY

SAMUEL H. LEGER\*

There is reason for the editor suggesting "a Christian missionary" rather than "*the* Christian missionary." The point of view here expressed can not claim to be that of the entire body of missionaries in China. Some of my fellow workers differ decidedly, not to say violently. A Chinese writer in *The Truth* (a paper in Chinese printed in Peking and representing more radical Christian elements) recently declared that the Shanghai case of May 30th and what it represented was a touchstone by which one could tell whether the missionaries were real Christians or mere "patriots." It is not necessary to indorse this judgment as a whole in order to realize that recent events have produced a sharp cleavage in the mission body.

On the other hand the writer believes that the main point of view herein given represents the attitude of a large group, possibly a majority, of Christian missionaries in China, though probably more of the younger men than of the veterans in the service. It represents the viewpoint of missionaries who are trying completely to cast off all race prejudice, and who try—not always successfully—to understand and sympathize fully with the Chinese point of view. It is perhaps based as much on Chinese accounts in the vernacular press and lengthy conversations with Chinese friends, as on the foreign controlled English language papers from Hongkong and Shanghai. The accounts from both sides are obviously biased, and it is almost as difficult for a Christian in the city of Foochow to know just what happened in Shanghai and Hankow and Canton, as for a Christian in London or Chicago. The chief advantage one has here lies in knowing at first hand the state of mind of the Chinese people. That is all-important at this time.

The great, basic demand of the Chinese people today is that they be treated as people—in every sense as equals—by the West. While the masses have no very intelligent idea about the present disturbance, there is no doubt that among educated classes a strong national and racial consciousness is developing, based largely on the growing conviction that China has been victimized by western nations and by Japan. Undoubtedly this idea has been fostered by Russian communistic propaganda, but this propaganda would be futile if there were not ground in the present treaty agreements and their history for feeling that China has been exploited. It is true that hot-headed students have been expressing half-digested ideas and that the criminal element has frequently taken advantage of the situation. This is, however, far from the main issue, which is the demand of China for equal treatment in the family of nations. Granted that China needs to keep her own house in order—after all, it is *her* house, and at the present time the intrusion of other peoples makes it harder for her to keep it in order. A government which is not permitted to collect enough revenue to support itself, and which has no control over important areas which have, in some cases, become hotbeds of vice under the protection of foreign governments (as Macao near Canton) becomes sensitive when other governments say

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\*Professor in the Theological School, Foochow.

they will deal fairly with China as soon as her house is in order. The steady insistence of Bolshevik and other anti-religious forces, that missionaries are tools of their governments for exploitation, gradually produces doubt in the minds even of Chinese Christians, especially when they see that some missionaries merely echo the official view of their governments. When, as sometimes happens, missionaries reveal a sense of Nordic superiority in the casual everyday contacts of life—even in little condescending kindnesses—Chinese Christians are apt to wonder whether they have been deceived into professing a religion that doesn't mean anything in life.

An important factor in racial psychology needs further mention here. Western thought conforms to certain abstract principles or ideals conceived as more or less absolute. Chinese thought does not. Thus in the Shanghai incident, *law and order* is the formula by which many occidental minds justified the shooting. To be sure, the ultimate justification for this formula would be found in personal values, since the sanctity of property is based in the idea of property as an extension of personality. Nevertheless, the western mind, by holding these abstract principles and treating them as separate entities or "ideas" in the Platonic sense, is often in danger through them of destroying the very human and personal values they are intended to safeguard. As pointed out recently by a Japanese writer in the *Saturday Evening Post*, the basic idea in oriental human relations is harmony. The superior man is never hurried nor angry. An open break with a friend is unthinkable, hence the great potency of "face," or personal dignity, and the superior claim of friendship over abstract ideas or principles even of right and wrong. That this has grave moral dangers is granted. It certainly tends to sacrifice the interests of some persons to those of others. It does, however, emphasize personal values, and tends towards concrete facing of fact in moral issues. With this background it is not difficult to see how an act which foreign papers of Shanghai interpreted as justifiable and necessary to uphold law and order meant to Chinese people a plain case of murder and aggression. No Chinese believe that foreign police would shoot down foreigners in this way. But Chinese did not matter. With the memories of eighty years of foreign aggression, and the stupid and boorish behaviour that many Chinese have either experienced or witnessed from foreigners, this Shanghai incident was enough to precipitate a national movement of large importance. When one also considers the assiduous work of Russian and other radical groups and their propaganda about capitalism and imperialism, one easily sees how China filled in the picture. No wonder posters appeared on the streets of Foochow and elsewhere advocating that the patriotic citizen take a bomb in both hands to destroy imperialism! No wonder when Christian missionaries try to defend or explain the Shanghai incident, or when they advocate that all treaty revision must wait until China "cleans house," more and more people begin to half believe that "religion is the opium of the people," that Christianity is a blood-thirsty religion, and that missionaries are the runners and slaves of imperialism sent to drug the minds and steal the hearts of the people so that the plunder may be easier.

It is important to distinguish three groups interested in the present nationalist movement. First there is the great body of educated people in China, with whom stand the best of the merchant class. Largely materialistic and agnostic in philosophy, for the most part conservative, their main interest is in business, politics, education, literature and science.

The second group includes a small portion of the student classes, largely of high school grade but somewhat older than western students, and with the tradition of the *literati* as the governing class. There are students who have rebelled at the discipline (or in some cases poor teaching of the Bible or dogmatics of religion); students who, because the government has lacked funds, have had only a few months of actual work each year in the government schools; students who have been caught in the moral chaos that results from the passing of the old morality of unquestioning obedience to authority; students who have acquired from Russia vague thoughts of a wonderful communistic society; students who find studying tame anyway and want something exciting,—the group of those who send threatening letters (I have a souvenir done in red ink with drawings of daggers), put kerosene in the wells of schools as they leave, and paint the streets with manifestoes.

The third group is of immediate concern to Christian missionaries, for it contains most of the better educated Chinese Christians. A year ago it was difficult to get a Chinese principal to accept a mission school. Radical steps in devolution of responsibility for the Christian enterprise were often hindered by Chinese Christian leaders. Outspoken criticism of missionaries was rare. No one thought of questioning the missionary's attitude towards foreign treaties. The old system of religious training in schools, often mechanical and uninteresting, taught in English to students with only a smattering of that language, usually unrelated to any sort to expression work, scarce touching the real religious problems of the students, requiring sometimes as many as three religious services on Sunday (no way of preventing students from reading novels during prayer or sermon)—these conditions prevailed in some of the mission schools. Although the Chinese government had adopted a progressive educational system on the junior middle school plan, and the report of the Educational Commission in 1922 had recommended its adoption, mission schools were frequently unchanged. The government was attempting to unify the Chinese language by teaching as far as possible in Mandarin, yet boys often graduated from mission middle schools with more English than Mandarin. Little wonder, since they started English in the fourth or fifth grade and for seven or eight years spent more than half their time working in English—their main object a clerkship in the foreign controlled postoffice or customs, and the salary attached.

The last six months have seen changes in these things. At least three middle schools in this province (Fukien) have elected Chinese principals since May 30th. Chinese Christian leaders are telling missionaries what ought to be done. Associations of Chinese Christians have been formed in the leading centers of the country to tell what they think about the Shanghai case and to ask their foreign friends to take a stand either for what Chinese call "justice and humanity" or for their own countries, right or wrong. Many schools are making Bible courses optional and teachers must now depend on interest to hold their students. The principle of voluntary attendance on religious services is coming into vogue. Most people agree that government registration is inevitable, and Christian forces are now trying to convince government authorities that private schools should be permitted to teach religion. Missionaries still do not understand how serious is the need to conform to the government system of education and to use the national

language, but that will come from government pressure before registration is permitted.

The writer believes that the present movement will render a great service to the Christian church in China. It is unfortunate that we have to wait for outside pressure before we can remove abuses, but let us thank God that we *can* remove them. People in the church are thinking as never before. Even the unreached multitudes, led by student attacks posted in the streets, think of Christianity now. Chinese Christians have developed the power to stand before mobs—yes, and to stand against their missionary friends. Even some missionaries are learning more of the grace of humility.

The serious danger before the church is lack of vision. Stupidity or stubbornness or panic of the missionary body will do incalculable harm. One or two missionaries may endanger the work of a whole mission. A foreign government's lack of vision may destroy much of a century's Christian work, as well as make missionary endeavor useless for the future in China. But given fairness, sympathy, courage, vision and love and respect for the Chinese people—this is a glorious day to work for the Kingdom of God.

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## AMERICAN BUSINESS AND CHINESE ASPIRATIONS

At the Baltimore Conference on China, held September 19 and 20, there were present representatives of American churches and representatives of American business. The conference passed resolutions and adopted a report recommending tariff autonomy for China and the abolition of extra-territoriality in China. The representatives of American business heartily disapproved of these endorsements. The *New York Times* of September 21 prints a statement given out by the "leaders of the business group" which contains the following significant threat:

"The missionary group throughout the conference seemed to forget that their year to year monetary support comes from the business man and that there is every evidence of the situation eventuating in a manner that will seriously militate against their interests."

Does this "leader" truly represent American business? Does the missionary group receive its financial support from American *business*, or from American *Christianity*? It is fortunate indeed that missionaries "forget" business and political interests as they strive to present Christian ideals to China.

## HOW ARE MISSIONARY HEADQUARTERS MEETING THE SITUATION?

FRANK K. SANDERS\*

No group of foreigners has a more important reason for desiring the tranquility, happiness and free growth of the Chinese people than the missionaries who are devoting their lives to Christian service in China. In numbers they form a large proportion of the educated non-Chinese; in financial importance the interests under their control are impressive; they are found in all parts of China, even in some of the most remote districts; they have a more intimate contact with the every day life of China than any other group. The full appreciation of any oriental civilization is a task demanding long and varied experience, much thoughtful consideration and a certain type of temperament. Doubtless, many a missionary is a failure from the point of view of a capable and patriotic Chinese, yet even so, that Chinese would generally admit his friendly attitude. Probably every well informed Chinese would admit that to the missionary must be given much of the credit for conditions now existing in China.

The awakening of the spiritual forces of the Chinese people has been the aim of missionary endeavor for more than a century. Such forces can never develop alone. As educated Chinese gain a vision of to-day's real world, they inevitably crave a place in it for their own country. The bonds which keep that country in subjection seem to them, in last analysis, determined by the selfishness or by the distrust of other nations. The outcome is inevitably a growing patriotism which insists upon China's right to self-guidance and to respect as a nation.

Missionaries, therefore, who are facing the trying situation of the present day, have a feeling of hope rather than of despair. They believe that a new China is on her way, and that while incidental damage and suffering, even the loss of precious lives, may be a part of the price, they are ready to have it paid. Left to themselves, the missionaries of to-day are, as a body, willing to approach the Chinese people on a basis of friendship, unprotected by treaty stipulations and dependent wholly upon the fairness and wise judgment of the Chinese themselves for the continuance of the work entrusted to them. Brigandage and similar difficulties must be counted upon in China for sometime to come, precisely as law breaking of various sorts may be confidently anticipated in Chicago or New York or at our borders. On the whole, such disturbances affect mission progress about as bootlegging or immorality affect church life at home.

The answer to the question raised by the title to this article must be partly historical, since the present measures of the mission boards follow directly the policies of the past. There are over one hundred North American mission boards and sending societies having interests and representatives in China. Each board is wholly independent in its action. For the promotion of their own interests, however, which are many and important, these boards long ago formed a Foreign Missions Conference, meeting annually for the thoughtful consideration of problems and policies for the world-wide

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mission field. This Conference elects a standing body, the Committee of Reference and Counsel, empowered to act on its behalf between sessions and to carry on certain representative functions, such as the management of investigations, the holding of conferences, the meeting of emergencies, etc. No board is bound in its procedure by any conclusion thus reached, but, generally speaking, the attitude of nearly every board now at work in China conforms in substance and spirit to the conclusions reached in common conference.

Reviewing the history of the Christian educational movement in China, it may be said, first of all, that educational methods are an important factor in mission growth. It is quite often true that a newly established mission gains a foothold through a good school. Every Christian community expects a school.

In the second place, education is progressive. Elementary schools demand schools of a higher type, and the chain of development goes on up to the theological seminary, the women's college and university. Mission forces aim to furnish the types of institution able to develop the leadership essential to a self-determining, self-supporting, self-evangelizing, evangelical church of China.

This educational procedure was followed in China with due diligence and determination by each board acting separately, both in the study of its field and in the promotion of an educational policy. "The Christian Occupation of China" survey gives in 1919, as a result of this procedure, 6,738 elementary schools, 291 middle schools, 48 normal schools, 16 colleges, 24 professional schools, 106 nurses' training schools and some others,—all directed by Christian agencies. In that same year the government reported 126,714 elementary schools, 444 middle schools, 211 normal schools, 2,166 industrial schools, 10 normal colleges and 94 college and professional schools. In case of both Christian and government schools, these types were not sharply marked. It became very clear that the whole scheme of Christian education needed reorganization. As early as 1915 the China Christian Educational Association expressed a desire for a careful study of higher institutions of learning by a commission of experts. This wish was supported in that same year by the China Continuation Committee and reiterated in April, 1918.

At this juncture the usefulness of the Committee of Reference and Counsel became apparent. In April, 1918, it initiated activity by asking the mission boards having work in China whether they would favor the sending of a representative commission of educators to China to make an expert survey. Most of the boards thus addressed replied with favor, but just then war conditions delayed all action until February, 1920, when the China Educational Commission was organized on an international basis. The late President Ernest D. Burton was made chairman.

The American members of this commission sailed from Vancouver in August, 1921, and were actively at work until late in January, 1922. Between them they made careful inspection of some four or five hundred schools, governmental, Christian and private. The full record of the work of this commission and of its far reaching suggestions can be found in the volume entitled "Christian Education in China" published by the Committee of Reference and Counsel. The commission was not contented to make

general recommendations. It urged radical readjustments. Some of the recommendations have proved impracticable; some have been blocked by lack of funds, but on the whole, both missionaries and boards have attempted to shape their policies in accordance with the general lines of procedure pointed out by this impartial commission.

Its four most important recommendations were (1) The free coordination of the whole body of Christian schools in China into one general system; (2) The organization of both higher and lower education in six educational areas, each with a university; (3) The elimination of unnecessary institutions; and (4) The addition of some types meeting a distinct need. The China Christian Educational Association assumed, in the light of these proposals, a new dignity. It gave itself with enthusiasm to service in furtherance of them, but many hindrances, anticipated and otherwise, made progress slow.

Notable among these hindrances was the anti-Christian movement which had its beginning in May, 1922, when the World's Student Christian Federation met near Peking. That first demonstration amounted to little, but it led on to a permanent organization, determined to oppose both the Young Men's Christian Association and Christian education. The Chancellor of the (national) University of Peking declared in the Journal of Education that "those working for religion should not be allowed to carry on educational work." This idea met with a wide response, when many began to fear that the Boxer indemnity money would be spent on missionary institutions.

By 1924 a feeling had grown up all over China that the complete scheme of Christian education advocated by the China Educational Commission was in some sense hostile to government schemes of education. At the third annual meeting of the National Association for the Advancement of Education at Nanking on July 8th there was a demand that all Christian schools shall be registered with the government and that only those schools which fully conform to government regulations shall have equal recognition with government institutions.

These actions naturally gave much concern to Christian administrators at home. A conference on Chinese Christian Education was called under the joint auspices of the International Missionary Council and of the Foreign Missions Conference of North America to study the situation as it had developed and to determine the attitude which the mission boards should take in order to make Christian education more efficient, more religious and more "Chinese." It was held April 6, 1925, in New York City.

This conference bore full testimony to the entire willingness of these administrators to take any steps demanded in order that the gospel of Christ may continue to bear fruit in China. It was not greatly concerned over the agitation in China, not at all over treaty protection or extra-territorial privileges or other rights implying political protection. It did declare that there was needed in North America a permanent committee for the coordination and promotion of Chinese higher education and for the study of the effective use of all available resources in educational work looking in the direction of a better quality of work in both higher and lower grades. It declared the earnest intention of the mission boards to transfer the control of Christian work in China to the Chinese church, expecting that Chinese leaders will soon take full responsibility for the formulation of policies and the adminis-

tration of funds, both from foreign and Chinese sources. It further declared that these boards will take more care than ever to send out educational missionaries of the highest quality and with adequate preparation even though this policy involved a reduction in the number of schools.

Since the painful happenings of May 30th in Shanghai with their unfortunate consequences, both the missionaries in China and the boards at home have been alert to show their desire for a prompt and impartial investigation of that whole affair by a commission on which there would be adequate Chinese representation. On October 2nd and 3rd in New York was held a special meeting of representatives of boards at work in China to determine upon the wisest way of meeting the problems now facing these boards. This gathering was informal yet went on record in favor of just, equal and fraternal relations with China, and of speedy revision of existing treaties and the withdrawal of special privileges so far as missions are concerned.

Much more might be added by way of detail. Enough has been written to make very clear the entire readiness of the mission boards and of their representatives as a group to recognize China's sovereignty and the right of qualified Chinese to be put in places of leadership. Missionaries are only concerned that China's good may be reached in the speediest fashion. The prospect today is that very rapid progress will be made in the immediate future.

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## ATTITUDES OF MISSION BOARDS

The conference on Chinese Christian Education held in New York, April 6, 1925, mentioned in the preceding article, appointed a committee to prepare a topical summary of the discussions which took place, thus suggesting the lines of action which the conference was apparently agreed upon. No findings, however, were adopted by the conference. The summary follows as prepared by the committee:<sup>\*</sup>

"The points mentioned are simply those that the committee feel represent the consensus of the expressed opinion of the conference, as indicated in the foregoing report of the discussions. Effectiveness can be given to them only as they are put into operation by those who are responsible.

The importance of early, but not hasty, action was urged repeatedly. This requires alertness in understanding the situation and sympathetic endeavors to meet it. It becomes apparent that the time has come for the Christian forces to give clear evidence of the sincerity of their expressions of purpose to make Christianity and Christian institutions indigenous in China.

### I. *Responsibilities of Missionaries in China*

- a. To increase continually the amount of responsibility placed in Chinese hands, both in teaching and in administration.
- b. To link the Christian schools more closely with the Christian churches.
- c. To cultivate persistently Chinese sources for the support of Christian education.
- d. To make schools and courses more vocational in character, and adapted more fully to the needs of Chinese life.

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\*Reprinted from *Chinese Christian Education* (See book reviews, page 499).

- e. To strengthen the courses of study in the Chinese language and literature with a genuine appreciation of Chinese history and culture.
- f. To seek government registration or recognition of Christian schools if this can be done without imperilling the Christian character of their work.
- g. To bring about a very decided increase in the quality of religious instruction with a clear facing of the wisdom of making it compulsory.
- h. To circulate clear statements interpreting the purpose and work of Christian educational institutions.

### *II. Responsibilities of Mission Boards*

- a. To make their position and attitude on the problems mentioned above entirely clear to their missionaries, indicating where responsibility for their accomplishment rests.
- b. To show a greater readiness to transfer the control of Christian work to the Chinese church, recognizing that this involves the giving of responsibility to the Chinese in the formulation of policies and the administration of funds both from foreign and Chinese sources.
- c. To send out missionaries whose spirit and attitude will enable them to cooperate with the Chinese in carrying out such a program.
- d. To emphasize the desirability of quality in educational work of all grades, even though this may involve reduction in the number of schools.

### *III. Coordination and Concentration of Educational Work*

- a. Early organization in North America of the permanent committee for the coordination and promotion of Chinese higher education.
- b. Careful study in China of the most effective use of all available resources in educational work looking toward concentration and better quality in both lower and higher grades.

### *IV. Treaty Rights*

As to whether missionaries should invoke special treaty protection and extra-territorial privileges not reciprocated to Chinese in the homelands of the missionaries is a question about which there is some difference of opinion, but it would seem to be a matter that should have the early consideration of the mission boards whether any procedure is possible or advisable by which the missionary enterprise will be freed of some of the political implications of present treaties.

### *Conclusion*

The mission institutions and the missionaries' lives are free gifts of Christian love to the Chinese people and represent a concrete and living expression of the Christian message. Our concern is not to transplant western ideas or institutions into China, but to plant Christ's gospel in the hearts of the Chinese people and give them every help in bringing it to a natural fruitage in their own lives.

To attain this end, we must be prepared to adventure greatly in placing responsibility on Chinese workers, confident in the power of the Holy Spirit to find full expression in the lives and genius of the Chinese people, although this may seem to involve temporary loss of efficiency and even of character, as viewed through our western eyes and as compared with western organization.

It is part of our obligation to place the burden for this development squarely on Chinese shoulders.

## AMERICAN CHURCHES AND THE CRISIS IN CHINA\*

The present crisis in China is due to many complex factors not easily summarized, but conspicuous among them is the rapidly growing patriotic feeling of the Chinese people. With these aspirations for a place of freedom and of equality in the family of nations Christian men and women everywhere must be in hearty sympathy.

The Shanghai incident of May 30, which was the immediate occasion of the nation-wide spirit of protest against the present status of China in her relations to other nations, is only symptomatic of deep-rooted trouble. The central demand of the Chinese is for a fundamental revision of the "unequal treaties," under which for many decades foreigners in China have enjoyed certain privileges and rights which infringe on her independence and sovereignty.

In particular, the Chinese are protesting against a further continuance of extra-territoriality and of foreign control of customs duties. Whatever may have been the justification in the past, it seems clear that the time has now come when changed conditions require all who accept the principle of the Golden Rule to sympathize keenly with these desires of the Chinese people.

Responsible Chinese leaders declare that it is the intention of their government, if extra-territoriality is definitely relinquished, to employ expert jurists from foreign countries as judges or assessors in cases involving foreigners, either in the regular courts or in special tribunals established for this purpose. Spokesmen for the Chinese declare that such tribunals will be continued over a period of years, until the progress in judicial procedure has been such as to create full confidence in the equity of Chinese laws and the efficiency of their administration.

In this way security of foreign interests could be reasonably assured. In any case, the best assurance is the goodwill and the friendship of the Chinese people, an asset which would be richly increased by a new policy of friendly dealing with China by the other nations.

The continued control of the Chinese tariff by foreign powers is equally difficult to justify on any Christian grounds. The present system, however satisfactory at the beginning, by which import duties are limited to five per cent ad valorem, while other nations tax Chinese goods even as high as one hundred per cent, now obviously denies the principle of mutuality and fairness.

The Chinese, as a result, are no longer content with a mere revision of the custom schedule, as proposed by the Washington Conference in 1922; they are demanding complete tariff autonomy. Here also, however, Chinese leaders declare themselves ready to retain foreign experts in the administration of the customs service, and to consider other practicable adjustments, if once the principle of tariff autonomy is specifically agreed upon.

The rectifying of these two inequalities in the relations of the other nations with China, and the new dignity which she would thereby attain,

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\*Taken from a document presented to Secretary of State Kellogg, on October 24, 1925, by a Committee of the Federal Council of the Churches of Christ in America, headed by Dr. S. Parkes Cadman, President of the Council.

would be a great stimulus to the Chinese to bring about the needed internal reforms for which patriotic Chinese are now working under severe handicaps.

The Federal Council of Churches of Christ in America, therefore, urges all Christian people to join in creating a public opinion which will stand unequivocally for the abolition of extra-territoriality, will favor the restoration of tariff autonomy in China, and will invite the Chinese government and people to cooperate in working out as promptly as possible practicable programs for its termination and other needed changes.

We believe that our government should act in concert with the other nations, and use its full influence to that end; if, however, international agreement should prove impossible, we urge our government to act independently in assuring full justice between the United States and China.

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## CHRISTIAN UNION IN CHINA

At the National Christian Conference of China, which met in Shanghai in May, 1922, Dr. Timothy Tingfang Lew, Dean of the Theological Faculty, Peking University, presented the following declaration of principles upon which all Chinese Christians could unite:

"First of all, the Chinese Christian Church shall be a fearless fighter against sin.

"Second, the Chinese Christian Church shall be a faithful interpreter of Jesus.

"Third, the Chinese Christian Church shall stand as a flaming prophet of God.

"Fourth, the Chinese Christian Church shall be a worthy teacher of the Bible. She shall not in the least fear, but, on the contrary, even welcome scientific investigation, and the most critical study any human being has the wisdom or folly to put to its pages. She shall not show any anxiety for the Bible by any negative means or unnecessary attempts to put a human fence around the eternal truth of God for its protection. Not the Bible alone, but all the teachings of the Church, she shall gladly submit to any true scientific tests and trials. She shall stand by the seeker of truth and bend over the reverent inquiring hearts as a divine pedagogue sent from God, with dauntless courage and divine patience to teach and guide as the Master used to do when he said to his disciples, 'Come and see.'

"Fifth, the Chinese Church shall be a genuine servant to the Chinese people.

"Sixth, the Chinese Church shall be a defender of Christian unity and comprehensiveness. She shall stand for, nay, even fight for, unity in diversity, jealously to guard against any encroachment on the comprehensiveness which is her glory, her witness, and her power.

"Under her protecting wings everyone shall find a place, Peter and John, Paul and Barnabas, and even the critical and doubting Thomas, for Christ is with her, his love constrains her members, his presence insures her safety. She shall teach her members to agree to differ but resolve to love."

## FACTORS AND STAGES IN THE DEVELOPMENT OF THE CHURCH IN CHINA

ARCHIBALD G. BAKER\*

I. When Morrison and the pioneer missionaries knocked at the door of China in the early years of the nineteenth century they found it closed. Previous contacts with the outside world had confirmed the Chinese in their feeling of superiority and in their apprehension towards the foreigner. This feeling manifested itself in certain very effective defensive devices: ports were closed against merchant and missionary; it was a serious crime even to teach the Chinese language to a foreigner, and all contact with the barbarians from the West was studiously avoided.

Under such circumstances there was nothing else for the missionary to do but to seek a foothold in some favorable spot on the coast, to confine his attention to such preliminary occupations as learning the language, becoming familiar with customs of the people, translating Bible, catechism and apologetic literature, and to win for missionaries the right to penetrate to all parts of the country through the concessions of what are now called "unequal treaties," wrung from China in the defeats of war.

This may be called the preliminary stage in the development of mission work. As yet there was no church. Converts were few, numbering not more than five hundred in forty or fifty years. But the missionaries labored on in faith, "sowing the seed," confident that in due time the harvest would come if they fainted not; and little by little as it became apparent that the standard methods of evangelism were failing to reach the hearts of the people, giving themselves also to other forms of indirect evangelism such as school work, medical work and kindly ministrations.

II. In due time, however, the faithfulness of the missionary began to bear fruit. Converts multiplied, and what might be called a Christian church began to take form. The distinctive feature of this early stage of church life was a church *in* China but not *of* China. Nor could it have been otherwise in view of conditions which prevailed during this period and down to the opening years of the present century. The church was woefully weak in numbers and in Christian experience; consequently, a policy of isolation from the evil world was indispensable for its survival. Persecution and ostracism from the Chinese forced a wide cleavage between the Chinese community and these renegades who had fallen under the sway of the foreigner. Both the gospel message and the Christian church were foreign importations. Salvation was interpreted in terms of otherworldliness, individual regeneration and ethical reform after the current interpretations in the West. To be saved was to be separate and different. The old imperialism of the Manchus made few demands upon common people, Christian or otherwise, except that they remain obedient servants and faithful subjects. From the beginning the missionaries had assumed and sustained the position of spiritual fathers to their children in the faith, which meant foreign missionary control. Each church was built upon the model of parent denominations in the West, and almost the entire cost of the enterprise was

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financed from abroad. In a word, during this stage the church in China was in reality only an aggregation of separate bodies, duplicates of foreign models, dominated and controlled by the missionary and the mission. All of which was in perfect keeping with the general attitude of the West to the East. This was the period of western aggression, during which time the outside world grew increasingly insistent in pressing its claims and imposing its will upon a country of three hundred and fifty millions, colossal in size and venerable in the lore of the past, but unable to stand up against the "energism" of the Christian West.

In the face of such persistent encroachments which could not be successfully resisted, China sought to maintain her own self-respect by affirming the superiority of things intangible and spiritual over things material which were won by pressure and force, and then by maintaining that it was precisely in the possession of such intangible riches that China stood supreme. This attitude of mind confirmed the cultured classes in their aloofness to the approach of the Christian missionary. Why become a Christian when one already possessed something vastly superior? Against this attitude the Christian forces made comparatively little progress, except among the poor, the ignorant, and the weak ones of the world, of whom 85,000 were gathered by the beginning of the present century. The China of the past century will always stand out as a conspicuous example of the resistance and immunity which a great and venerable civilization can present to the proselytizing activities of the world's most devoted propagandists. Occasional outbursts of violence there were, culminating in the Boxer uprising of 1900, but these were minor factors of opposition, in comparison to the inertia of an imposing civilization, humiliated and weakened it is true and standing with its back to the wall but confidently affirming its inner superiority to the younger civilizations of the West.

III. The first twenty-five years of the twentieth century mark the beginning of a new stage in the development of the Christian church in China. Christian forces, native and foreign, are trying to relate this foreign religion to Chinese life, and to resolve the one great problem which occupies the thought of intelligent and patriotic Chinese today—how may their country become adjusted in a satisfying and dignified way to the total life of this planet in the midst of which it must continue to live?

For two thousand years and more China's world has been no larger than China herself, isolated from other regions of the world's culture and progress. Here in seclusion she evolved a manner of life and government quite suited to her needs. But eventually the foreigner presented himself at her doors, and for the last one hundred and fifty years she has experimented with a succession of policies towards the outside world, each one in turn a disappointment and a failure. The abuse of her early hospitality soon forced China to assume the attitude of aloofness. Next she sought to keep the foreigner off by war, and more than once suffered defeat and humiliation. Then she tried the game of diplomacy, playing one nation against another, only to be forced into still further concessions. Suspicious that something was wrong with the government, republicanism was substituted for imperialism in 1911, but China found herself to be even more exposed through internal disorders. Unable to resort successfully to force, she appealed next to the vaunted ethical idealism of Christendom against the ceaseless demands of Japan and some western nations. Disappointed and disillusioned in this appeal,

at Paris and Washington, students and merchants employed the arguments of strike and boycott, first in 1919 and again in 1925, and found them fairly effective. In the meantime, however, a less spectacular but more significant movement has been gathering momentum, which seeks to save China through a new birth of mind and heart, of thought and custom; and of late years increasing numbers are finding new hope in this subtler process of transformation which moves slower but goes deeper.

This new contact with the world brings also social disintegration and confusion of thought and custom. It has made the Chinese more sophisticated and critical concerning both the claims of the foreigner and the traditional teachings of their own sages. It has stimulated a nation-wide quest for new light and life, in which quest some are turning to science and education, others to religion revived and reformed, and still others to a combination of the two. And it is this new China, a China in transition, which provides the conditions which the church must meet. It furnishes the dominant objective of present Christian thought and activity—an effort to make the Christian church an indigenous and Chinese church, that it may the more efficiently minister to the needs of China, as she seeks to become a modern nation and to occupy a position of dignity and influence among the nations of the world.

In the light of this, the educational work of missions is now being evaluated and revised. Earlier educational efforts sought to raise an educated ministry and to convert non-Christian students. But as years went by it became apparent that the country had a just claim upon Christian schools. To meet this claim, greater efficiency was sought through cooperation and union of existing institutions. But now that a national system of education has begun to take shape, the question before both Christian and non-Christian educators is how best to relate Christian schools to the total educational scheme, that they may become more productive of intelligent and loyal citizens.

That the church is taking its task seriously in the midst of a changing China is seen in the diligence with which it is seeking to acquaint itself thoroughly with prevailing conditions and tendencies, and with the existing resources at its command. Extensive surveys have been made during the last twenty years, culminating in such reports as that of the Commission of Christian Education and the large volume entitled *The Christian Occupation of China*. These surveys have been supplemented by conferences in which both missionary and Chinese leaders have sought to use the information thus gained for the good of church and country. Any organization builds along safe lines when it diligently seeks to base its program and policy upon comprehensive knowledge of facts, as is the church in China today.

A conspicuous manifestation of the new spirit of nationalism is the growing demand of Chinese for a larger share in the administration of the church, and of the total missionary enterprise in the country. The Shanghai conference of 1922 was predominantly Chinese and under Chinese jurisdiction. The work of several denominational missions is even now being administered by joint committees of missionaries and Chinese, in which Chinese representation is increasingly preponderant. Within the last year a body of some 5,000 Chinese Christians formally organized themselves into a Chinese church, with their own Chinese executive, upon which a very small minority of foreign missionaries were asked to serve as advisors. This is not an isolated case. The movement is abroad throughout the land, and is simply the manifestation

within ecclesiastical circles of China's desire to be master within her own house.

Nor should this demand for devolution be interpreted as preeminently the desire of a few ambitious ones to hold the reins of power. It is the natural expression within the younger generation of a growing consciousness of ability, dignity and power. The dominant motive is the desire to make the church Chinese in fact as well as name, and to free it from the age-long stigma that it is a foreign institution, sustained by foreign capital, dominated by foreign hands. This is their answer to such accusations.

The new spirit of inquiry is bringing the Chinese church to re-examine its own religious faith and to formulate a new apologetic. In the present hour the younger generation is turning to science and education for guidance and direction. To meet this new state of mind, many Christian leaders are striving to make the churches in China exponents of a Christianity in which facts and methods of science may be reconciled with a devoutly religious faith. Not content with the mere assertion that Christianity is reasonable, these men are striving to *interpret* it in a way that appears reasonable. This, unfortunately, intensifies the deep inner cleavage existing in China as elsewhere, known as the dispute between fundamentalism and modernism. A large proportion of missionaries to China have belonged to the conservative school of religious thought. They have organized themselves to strengthen their own religious faith and to resist what seems to them an insidious transformation of the very nature of Christianity itself. A perplexing problem which must be faced is how best to retain in one fellowship these two interpretations of Christianity and to smooth out differences which are emerging from Chinese soil.

There is a growing feeling that western denominationalism is foreign to China, and that only a united church can play the part which Christianity should play in the birth of a new and great nation. Unions have already been consummated between denominations of similar faith and practice, and others will probably follow. But the mere obliteration of western denominationalism is no guarantee of a unified and homogeneous Chinese church, unless indigenous sectarianism can be prevented.

The present membership of protestant churches is about 390,000. The numerical growth of the last twenty-five years has been encouraging. The next stage of Chinese Christianity, both in numbers and in nature and life, the future alone will reveal. It will result from the interplay of some such factors as these:

1. The future reputation of Christian nations in China;
2. The nature of the devolution process, which involves self-support as well as self-direction;
3. The success or failure of the present effort to transform a foreign church into an indigenous religion;
4. The kind of native leadership provided, and the extent to which educated Chinese leaders can win and retain the uneducated masses of Christian communities;
5. The manner in which the church in China comes to relate itself to historic Christianity on the one hand, and to the churches of other lands on the other;
6. The degree in which it can continue to foster a vital religious experience without doing violence to intellectual integrity.

## SOME PROBLEMS BEFORE THE CHINESE CHURCH

The National Christian Council of China discussed at its annual meeting, 1925, such problems as those arising from international relations, the opium traffic, the need of Christian literature, the indigenous church, religious education, retreats and evangelism, the church and the home, and the rural church. After careful discussion, the Council adopted recommendations regarding all of these phases of Christian work in China. We give below excerpts from these recommendations which bear more directly upon the present agitation.\*

### I. International Relations

There is need for special study of foreign relations. The opinion is wide-spread that the Christian forces in China depend upon, and are in some organic relation to, foreign governments, which are today being constantly charged with having established their position in the country through force of arms. The fact of this wide-spread opinion indicates the necessity for action that will clear up misunderstandings where they exist and make it plain, to Christians and non-Christians alike, that the church is a spiritual and not a political organization. This will involve, amongst other things, careful and patient study of the past history and present position of the relation of China to foreign powers and of the Chinese Christian church to the treaties with those powers.

### IV. Indigenous Church

5. d. Has not the time come when the Chinese church should cease to regard itself as dependent for its life and development upon the right of religious liberty originally secured under the treaties? Should it not now assert its religious freedom as guaranteed by the Constitution of the Republic of China? Should not a fresh examination be made in regard to:

- (1) The ownership of church property, in whole or in part, by missions.
- (2) The registering of church property in foreign consulates.
- (3) The use of foreign flags over property used by the church, but especially owned by missions.

e. The present situation, created in part by the Anti-Christian Movement, has made it more apparent that there is still a great lack of effective Chinese leadership in the church. It is not so much that there is a scarcity of potential leadership as that conditions are not such under which real leadership can develop. Serious attention should, therefore, be given to three of the factors which are chiefly responsible.

(1) In spite of the increasing number of positions of prominence open to Chinese, the policy and plans for Christian work continue to such an extent to be determined by others as to retard unduly the development of actual Chinese leadership.

(2) Many Christian institutions and observances continue fixed in foreign molds. There should be increased endeavor to bring these under the influence of Chinese modes of thought and expression.

\*Taken from an original document.

(3) The practice which has grown out of historical necessity, that makes control of policy and work inseparable from the source of finance, continues to prevent effective participation of the Chinese in the assumption of responsibility and in the direction of work.

f. We believe that definite action should be taken to secure conditions under which leadership of the highest type will be developed. Thus:

(1) Missions and churches should make it a part of their plan to bring, whenever possible, adequately trained workers into places of leadership, and to give such workers sympathetic support, particularly during the earlier years in which difficulties threaten to be overwhelming.

(2) Careful inquiry should be made as to ways by which financial support from churches abroad can be continued without being conditioned upon foreign control.

#### V. Religious Education

8. a. Since schools rather than churches have been the special object of the anti-Christian attack, the following points should be thoroughly studied:

(1) Improvement in the content of religious education in Christian schools.

(2) Deepening of the spiritual life of teachers and administrators of Christian schools.

(3) Compulsory religious education in Christian schools.

(4) Cooperation between schools and churches so as to make our educational work more fruitful as a Christian force.

(5) Democracy in the student body.

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## CHINESE WOMEN

THERESA SEVERIN\*

Five years ago, President Leighton Stuart of Yenching University, Peking, in the course of a public address, declared China's greatest undeveloped resource to be her womanhood. That statement is equally true today, but to one who has lived in close association with the women of China for ten or twelve years past, the outstanding impression is the recent tremendous development of that resource. Perhaps the first of the fairly immediate causes for this was the revolution of 1911, which, in name at least, changed the structure of Chinese society from an empire to a republic. Immediately after the revolution, numbers of private, industrial and government schools for girls sprang up. Some of these schools lasted for a short time only. Many of them, however, have passed safely through the early trial stages, and thereby the chance for intellectual development of women has increased many fold.

Before the day of these special schools many girls in well-to-do homes received instruction from private tutors, but even where they were not granted any special educational privileges they often developed a striking practical ability. Contrary to the popular idea that women are not given a very high place in Chinese life, the homes are in many cases under the rule of the chief lady of the household, and in the social system where sons bring

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\*For nine years General Secretary of the Peking Y. W. C. A., and for the past three years National City Secretary.

their wives to the paternal roof, these households sometimes become exceedingly large, numbering up to thirty or forty persons. Obviously the practical ability required to rule such a household is not small. One of my earliest friends in Peking was a twenty year old Manchu girl, her father's favorite daughter, and it was she who managed all accounts, planned household functions and who was, in short, the real manager of that family of twenty-five. Yet not until she was nearly twenty had she received academic instruction as we know it.

The increased number of schools for girls has been one of the chief means for widening the interests and influence of women beyond the circumscribed limits of the home. But that age old practical training is a heritage they carry with them into larger fields. For example, shortly after the tremendous famine of 1920, women students of Yenching University organized refuges for famine sufferers at a point in the afflicted area some hours distant from Peking. Although helped at first by faculty members, the students showed themselves perfectly capable of conducting these refuges without any assistance whatsoever. Taking turns in sharing responsibility they assumed full charge of everything, from developing methods which should be used for bathing such a large household to overseeing plans for the education of the refugees. The money to cover all expenses had been raised by the students through a very successful presentation of Maeterlinck's *Blue Bird!* Here we see a combination of the practical with the artistic,—and, it may be said in passing, few people can compare with the Chinese in their instinctive dramatic expression.

The Chinese student movement, which came into being immediately after the presentation to China of Japan's famously infamous "Twenty-One Demands," has been during these last years the outstanding articulate national group. While many excesses have been committed in the name of patriotism, underneath there has been a soundness of purpose and conviction that demands one's thorough respect. Perhaps no instance of this is finer than the events of this last fateful thirtieth of May. No matter what one thinks of the methods used by the students to attract attention to their cause, fundamentally their desire was to array themselves in the cause of oppressed labor. When one gets this identification of self with those who are in need, one must admit that at its innermost core student thinking in China is sound. In this movement girls and young women have stood shoulder to shoulder with the men students in planning programs and carrying them out. They have marched in processions for hours at a time, a publicity method unequalled in a land where many must be reached through spectacular means rather than through the printed word. In a recent letter from China I read of one of my young girl friends of fourteen, a member of one of the finest households in the city, who, after receiving news of the shooting of students in Shanghai, went out with her older brothers to make speeches for hours at a time on the street corners, that people of every class, even the most ignorant, might know the terrible calamity which had befallen and unite in public protest against it.

A great satisfaction to those who have committed themselves to Christ's way of life has been the evidence that students in mission schools have had almost invariably an outstanding steady influence in the plans of the student movement. Students in government schools at one time felt that students in mission schools were being denationalized, yet no group has shown

greater patriotism of the right sort than students in Christian schools. Thus has been refuted one of the strongest arguments used in the anti-Christian movement,—that Christianity is inherently bound up with western imperialism.

Chinese women themselves have seen that they must practise cooperative work. Formerly a woman's entire time was taken up with the various obligations of her household. Today she sees the necessity for enlarging her scope of thinking. Many have said, "What we need to learn most today is how to work together." Now, schools are a splendid means for training younger women along these lines, but for those past student age there must also be some means for working and thinking together. Various movements reveal this desire of women to get together—the Women's Rights Movement, the Chinese branch of the Red Cross, religious and welfare organizations of all sorts. Some of these have existed but a short time, but they indicate the desire of women to cooperate in a common cause. To one who has served with the Young Women's Christian Association in China, it would seem that this organization offers a peculiarly fine opportunity to meet one of China's great needs. With a distinctly Christian purpose, it nevertheless opens its membership to non-Christians and gives them a chance to see whether Christian ideals in practical service can help at a time when they are trying so desperately to "save" China.

The theme of the first national convention of the Y. W. C. A. held two years ago was, "What Contributions has the Young Women's Christian Association to make to China Today?" It is indicative of this uniting of women to discover what is of true worth in meeting present national problems. As one looked at that convention and realized that those women were gathered from north, east, south, and west, that some had journeyed four weeks to get there, that women speaking various dialects were united in one common purpose, one was thrilled at the possibilities which should come from such a meeting. All the convention officers were Chinese women, and again and again one was assured that the thinking being done there was not colored by western purposes where those purposes were contrary to the judgment of China herself. Never shall I forget the just rebuke administered to me as one of the official interpreters (because of varying dialects Mandarin and English had been chosen as the languages for the discussions). I had become so interested in what the vice-chairman said that instead of interpreting at once, I began to argue with her about the position she had taken. Smilingly, but *very* firmly, she said, "Your business is to interpret, not to debate."

The questions discussed were as wide as life itself,—concubinage, opium reform, problems of industry as they have grown out of a transplanted western industrialism. The minds of the women were keen to see the larger issues involved, but again and again one was challenged with the fact that the supreme question to them was, "What, as a Christian organization, are we going to *do* about these problems?" I believe this practical emphasis to be one of the greatest contributions Chinese womanhood has to give to the rest of the world. They have learned how to "manage" in their homes and it seems but a step beyond to carry this ability into larger spheres.

One from the West is impressed by the ease and naturalness with which women work with men, once they have the background of training and op-

portunity to fit them for such service. It was a constant marvel to see the simple way Chinese women take their places in such co-operative work. Apparently all they needed was a common purpose and a common desire to meet the problem in hand. It is not at all unusual to ask a woman to preach in one of the churches: in fact she seems to be more at ease than many of our western women would be in similar circumstances. There seems to exist in China, in spite of her age-old traditions of empire, a democracy of spirit which is not always found in the West.

Another evidence of this inner democracy of spirit is revealed in those who have come out of a background of small opportunity and privilege to a large place in the life of the community. A girl educated in one of the mission schools was the daughter of an *amah* (nurse) in that school. So rapidly did she respond to her opportunities that she graduated with honors and accepted a position of responsibility in a woman's organization of a neighboring city. She is now the wife of a leading Christian business man of that city and giving her services in various forms of community work. Her social position is no cause for comment on the part of those who know her. She simply has made good, and is entitled to a place of leadership.

Women have worked most successfully with men in the mass education movement. This was started by a brilliant young Chinese man fired by the ideal that his country become literate in this generation. After several years spent in discovering which characters among the thousands in the Chinese language are most used, a list of one thousand was selected as the basis for study. As keen in organization as he was in seeing the need, this young man visited many cities, interesting every prominent group he found, business as well as educational and social, showing them what might be accomplished if every one would unite in bringing the possibility of study to those who could not read or write. With ninety per cent of China's millions illiterate, the task was stupendous. Everywhere his plans were received with enthusiasm and men and women pledged themselves to teach two hours daily for four months, when those who had mastered the thousand characters would receive a diploma. One of the most thrilling experiences of my life was a visit made a little over a year ago to such a class in Chefoo, a leading city in a province which had often been considered one of the most backward in China. A young Chinese woman led this class. Twenty-five women and girls who worked from six in the morning to six at night in a hair net factory composed the class. They were so eager for the opportunity to study that after twelve hours of work they would go without their evening food to attend. When one realizes what it means to these women and girls to leave their limited circle of thought and expression for the breadth of view which comes through discovering the thought of others, one stands breathless before the future.

One who writes on such a subject as this inevitably succumbs to making generalizations,—yet they are based upon individual relationships one has had with women of China. Whether one speaks of need or of attempt to meet need, of growing initiative or of forces at work, one is conscious always of those Chinese women who have created for one the spirit back of the letter. There is the young woman with whom I had the honor of working during all my years in China,—a graduate of the Women's College in Peking, later a teacher in one of the mission schools there, and afterwards general

secretary in the Peking Y. W. C. A. Next January she becomes general secretary for the national organization. A woman of rare power in Christian leadership, of remarkable personal charm, she stands out as a citizen of China who will have much to say in the future of her country.

Then there is that former chairman of the Y. W. C. A. National Committee, a graduate of Wellesley College, but a woman who has not been westernized at the expense of what is fine in her own race,—a woman tiny in stature but very beautiful to look at, and with an intellectual power which challenges every person who has worked with her. Not long ago when visiting Peking she went with friends to the palaces in the Forbidden City. Coming to the room where stands the wonderful golden throne of former imperial glory she sat down for a moment on that seat of the mighty, but on getting up remarked, "Far rather than sit on the throne of dead emperors, I would choose to sit in the chairman's seat of a live Christian women's organization."

In thinking through the special characteristics of Chinese women,—their innate graciousness of spirit, their marvellous hospitality toward those who enter their gates, their practical ability to meet larger social and community needs, one longs that somehow these gifts might find their way into the life of the world family. If they do not it will be because gifts cannot be put into closed hands. It was this attitude of superiority on the part of western nations which culminated in the light valuation placed on human life in Shanghai, May 30th. From a heart burning with the injustice of it one of China's women sends us this challenge: "Fairplay is a word I learned from my western friends. The best articles on peace I have ever read were written by people of western and supposedly Christian civilization. I am having a tremendous struggle over the practicability of Christian love. Does it ever really come first? Is there anyone who is willing to sacrifice nationality for the sake of Christianity?"

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## CHINA'S NEW WOMEN\*

"The Woman Suffrage Association has announced this platform:

1. For the purpose of protecting woman's rights, all the articles in the constitution partial to men should be abolished.
2. In order to secure economic independence for women, the limiting of inheritance rights to men should be abolished.
3. In demanding equality of opportunity in education, the old system of giving women a limited education adapted only to domestic affairs should be abolished.

The Woman's Rights League calls for these things:

1. All educational institutions shall be open to women.
2. Women shall have the same constitutional rights as men.
3. The relation between man and wife, parents and children, rights of

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\*Taken from Paul Hutchinson's "China's Real Revolution" (See book reviews).

inheritance, property and conduct laws shall be based upon the principle of equality.

4. Marriage laws based upon equality between men and women shall be enacted.

5. For the protection of girls the "age of consent" shall be incorporated in the criminal law, and a law shall be enacted whereby the taking of concubines shall be considered as bigamy.

6. Licensed prostitution, the slave trade, and foot-binding shall be prohibited.

7. Protective labor legislation based upon the principle of "equal pay for equal work" and "protection of motherhood" shall be enacted.

Many forms of feminism are being agitated in the growing number of papers that cater to the women of China. Two years ago the citizens of Tientsin and Peking were roused when they read this advertisement in one of the daily papers:

"In view of the national chaos and social disorder, it is necessary for a modern Chinese girl to acquire the highest education possible in order to be able to face the problem of life with full equipment. As for me, my education has been rather limited and my desire to prosecute further studies is above the boiling point. Several times I have asked my father to grant my wish. Unfortunately, my parents are so conservative that they have declined to consider my request favorably. Under these circumstances I cannot but leave my dear ones in order to realize my ambitious aim. From December 3, 1921, I have severed all connection with my family."

The new-style editor saw a chance for a feature in this advertisement and invited the opinions of readers as to whether or not the girl had been justified in publishing such a manifesto. A flood of letters poured in, so strongly in favor of the girl that at last her father, a well-known scholar of the old school, agreed to compromise, using the editor as mediator. The treaty of peace, as finally published, contained these stipulations:

1. The parents promised to support the girl and her sister in school.

2. In case the girls felt it wise to go to a boarding-school, the parents promised to make no objections.

3. The daughters were to be free to choose their own courses of study.

4. The daughters were to be allowed to buy and read any decent books, magazines, and newspapers.

5. The daughters were to have freedom of correspondence, but were to report their movements to their parents.

6. The parents were to promise to support their daughters in case they wished to study abroad.

7. The girls were not to be betrothed before the age of twenty-five. If they should then have their own views on matrimony, they were to be free to lay them before their parents. There should be no betrothal without consent of the girls.

Here, in a newspaper advertisement and its aftermath, is something of a sketch of China's new woman. Where has she come from? She is, of course, a part of this inner revolution that is remaking so much of Chinese life . . .

## FIVE CHINESE PROTESTS EVOKED BY THE SHANGHAI INCIDENT

### I

#### MANIFESTO ON THE SHANGHAI INCIDENT ISSUED BY CHINESE CHRISTIANS ASSEMBLED IN A MASS MEETING IN PEKING ON SUNDAY, JUNE

14, 1925.\*

On May 30 a number of unarmed Chinese citizens were shot down by a police force commanded by a British officer in the International Settlement of Shanghai. As a consequence the people of our entire nation have united in deep protest against that which seems to us to be an inhuman and arrogant deed. In the midst of this nation-wide outburst of indignation, we, Chinese Christians, assembled in a mass meeting at Peking on June 14, 1925, believe it essential that we should call to the attention of the world some of the unjust conditions which are the root causes of the present trouble in China.

The political factors involved in the case are foreign imperialism on the one hand, and the rising Chinese spirit of nationalism on the other. Too often in the past the foreign powers have treated us as inferiors, they have been contemptuous of our civilizations, and they have repeatedly made inroads upon our national sovereignty. In the face of this threatening imperialist aggression and foreign domination, our nation has been fighting to preserve its integrity and now seeks to repair its violated sovereignty. The Shanghai incident is a concrete illustration of the conflict between these two forces operating in the Far East.

More specifically we would like to point out four important ways in which we believe the Foreign Powers have violated our sovereignty. Each of these is a constant source of irritation and humiliation to the Chinese people with their developing spirit of nationalism.

The first of these is the foreign concessions and settlements. These appear to us as little foreign nations within the territory which legitimately belongs to China. If London and New York City were under the rule of Foreign Powers, England and America would have a situation parallel to that under which we suffer today. One of the fundamental causes of the Shanghai trouble rests in the fact that Shanghai is a foreign concession governed by a Council upon which the Chinese are not even represented.

A second of these inequalities is found in what is known as extraterritoriality and consular jurisdiction. Through this means, residents in China citizens of foreign countries holding such treaty rights are exempt from Chinese judicial processes. For example, British, Japanese or Americans are not subject to the laws and courts of China, but under extra-territoriality, are only responsible to foreign courts. One of the difficulties in the present

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\* From *The Life*, Peking, July, 1925.

Shanghai affair is that the police who did the shooting are not amenable to Chinese law, but will be tried, if at all, under a foreign court.

A third violation of our sovereignty resides in what is known as leased territory. Great Britain holds Weihaiwei, France Kwangchouwan, and Port Arthur and Dairen are held by Japan. These leases in addition to depriving us of some of our best military and naval bases, thereby weakening our national defense, also tend to involve us in purely foreign struggles which are no concern of ours. The battles fought at Port Arthur, Dairen and Kiaochow are example of how these leased territories bring foreign wars into our country.

A fourth inequality is the limitation placed upon Chinese tariff autonomy. Every sovereign state has full power to determine its own customs rates, but under present arrangements China must secure the unanimous consent of all the Treaty Powers before her tariff schedules can be altered. Under this agreement China is deprived of the freedom to regulate her own economic development. The objections of one of the Treaty Powers are sufficient to hold up any change in customs duties no matter how strong the case may be for such reform.

These briefly summarized are four of the most serious injustices under which China suffers because of the unequal treaties. Need we point out that the rising spirit of Chinese nationalism is unalterably opposed to such acts of foreign oppression. It is this same spirit of freedom and democracy which inspired the Chinese revolution, which succeeded in overthrowing the corrupt, autocratic Manchu regime, and which is laboring under heavy difficulties to develop a stable, democratic form of government for our nation. It is this growing national spirit which caused the great rank and file of our people to protest so vigorously against the unjust Shantung award at the Paris Peace Conference—Unless we misread the history of other countries, we believe that the present spirit which animates China is akin to the spirit which inspired the English people in their struggle for Magna Charta and is also akin to the spirit that led to the American Revolution for Independence.

Nor is this merely a political struggle. It has its most important moral and spiritual significance. The Foreign Powers in their dealings with us have not exhibited the spirit of the Golden Rule, the fundamental law of humanity, which says, we should do unto others what we would have them do unto us. If the crowd of unarmed demonstrators at Shanghai had been composed of American or British people would they have been thus ruthlessly shot down? We do not believe so. Out of a long and painful experience we are forced to the conclusion that many foreigners residing in China do not look upon our people as equals. Too often we are treated as inferiors whose place in life is to serve the dominant white race. We gladly recognize that not all foreigners within our gates assume this intolerant and arrogant manner, but far too many of them do, and often this attitude of superiority is found among those who come as the government representatives of foreign nations to our country.

Moreover the unequal treaties above enumerated represent the official position of the Foreign Powers vis-a-vis China today. Such flagrant violations of the Golden Rule of our Christian religion cause us to question how real is the control of Christian principles over the national conduct of Western nations who are maintaining a host of Christian missionaries in

China at the annual expense of many millions of dollars. Much as we appreciate the individual expression of good-will and fraternity which we believe is the inspiration of the missionary movement, we must in all candor point out that unless the Christian conscience of the West has enough power to arouse its governments to the need of an early revision of these unequal treaties, and to root out the attitude of superiority and unbrotherliness that lies back of them, we see little positive good in the future that Christian missionaries from the West can accomplish in our land which is smarting under the humiliations the Foreign Powers place upon her.

In putting these facts before you, we are not at all blind to our own shortcomings and weaknesses. We have our national sins as well as national aspirations, and for these individual and collective sins we bow humbly before our God in repentance. But it is an undeniable fact that our earnest effort to improve the conditions in China and to realize the ideals of a true democracy can never make real headway so long as these foreign aggressions, political and economic, stand in our way. They offer irresistible temptation to the weaknesses of the wicked, a serious obstruction to the efforts of the good, and they are a constant source of disturbance and worry to all.

We therefore earnestly hope and fervently pray that our Christian brothers in the nations which are party to these violations of our national sovereignty will join with us in a common effort to remove these inequalities, so that Christianity may have a favorable chance to develop here, to the end that the eternal principles of equality, liberty and fraternity may yet triumph upon the earth.

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## II

### AN APPEAL TO THE CHRISTIAN PEOPLES OF THE WORLD\*

FROM CHINESE CHRISTIANS OF PEKING\*

We, Chinese Christians of Peking, deeply deplore the Shanghai incident of May 30th, in which a number of Chinese students were shot down by the police of the International Settlement, and are greatly concerned as to its possible effect upon inter-racial relations between the Chinese people and western nations and the future of the Christian religion in China.

Without pre-judging the case, we are grieved at what seems to be too ready resort to extreme measures in dealing with unarmed youths whose "crime" was not any premeditated plan to subvert law and order but speaking in public to protest against what they regarded as a wrong done to Chinese industrial workers by Japanese mill owners during a strike. The shooting and the subsequent military demonstration by the western powers we greatly fear will tend to create in the popular mind the impression that western nations are militaristic and imperialistic and rely upon superior force to exploit Asiatic peoples, which will necessarily lead to further estrangement and misunderstanding. In the eyes of the Chinese people Christianity is

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\*Reprinted from an original document.

identified with the dominant nations of the west and any action on the part of their representatives in China which seems to contradict and discredit its ethical teachings can do incalculable injury to the Christian Cause in China.

We are glad that steps have been taken by the governments concerned to find out the real facts in the case as a basis for a just and righteous settlement. We venture to call the attention of all those who have the interests of world peace at heart to the fact that what seems to be at the bottom of the bitterness and misunderstanding, of which the Shanghai incident may be regarded as a spontaneous outburst, is the sense of injustice done to China and the Chinese people by the maintenance of legalities based on treaties exacted from China in the past as fruits of war whereby foreign nationals enjoy unfair advantages over the Chinese in their own land. Any fundamental solution must involve the removal of such irritating causes through treaty revision.

We have been cheered by the growing sentiment among Christian peoples of the west in favor of peaceful means instead of armed force for the settlement of differences between nations and the application of the Christian principles of justice and brotherliness in international and inter-racial relations. We believe that Christians of the world have in their hands the secret for helping mankind to get out of the unhealthy and poisonous atmosphere of hate and suspicion and for ushering in a better day of mutual trust and helpfulness, if they would courageously follow their Master's voice to love one another irrespective of racial and national lines. Theirs is the opportunity to be Peace-makers among nations. "Blessed are the peace-makers for they shall be called sons of God."

Union of Chinese Christians of Peking.

Sunday, June 7, 1925, Peking.

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### III

## AN OPEN LETTER TO CHINESE MEMBERS IN ALL CHRISTIAN INSTITUTIONS\*

For many days our attention has been focused upon the Shanghai Student-Police riot. No sensitive Chinese would wilfully ignore this disgraceful bloodshed by giving no expression of his or her sympathetic support. We, as Christian Chinese, cooperate with the missionaries on the ground that they come, as their ultimate motive, to help China with Christ's spirit of love, sacrifice and service. Yet in recent years, missionaries and their Chinese associates are condemned by public as fore-runners of western imperial domination in China. It is evidently true that, in spite of the visible mutilation on the part of the British police, a majority of the missionaries, through ignorance of fact, or otherwise, support their mother country for no reason other than that it is a lawful action of the western police. We, as cooperating members in mission institutions, will find no way whereby we can face our fellow countrymen unless we state in positive fashion our sympathetic, honest and sincere opinion upon this intense diplomatic situation.

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\*Reprinted from an original document.

The immediate duties which must be duly observed and performed by all Christian Chinese are as follows:

1. Chinese student representatives, teachers and associates in all mission institutions, shall kindly request for an assembly with their cooperating or neighboring missionaries, with a view of communicating mutual ideas.
2. Both parties shall sincerely and cordially make correction of facts relative to this great riot in Shanghai.
3. If the first party wilfully support their mother country, we shall regard them as fore-runners of western imperial aggression in China. Hence, all Chinese shall withdraw from their cooperating positions with them.
4. If the first party (foreigners), guided by its own patriotic consciousness, refuses to stand for righteousness, we must respect them, but must in turn show our own patriotic consciousness. Under such a situation, our co-operating services with them shall be duly discontinued.
5. If the first party admit that police's action was offensive to: 1, Christian principles; 2, humanity; 3, international morality, they must then not only show signs of sympathy with Chinese but must try to offend *MIGHT* and defend *RIGHT*.
6. The circulation of above proposals must reach the first party for a short period of consideration before requesting for an assembly. If there is no sign of response, nor any definite expression of opinion, all Chinese students, teachers, servants and other employees must immediately declare non-cooperation.
7. While we request for collective gathering with missionaries, we shall welcome informal personal talks on this problem with any individual missionary or foreigner.
8. In order to attain the best possible result, we must have untiring effort, patience and a united movement.
9. We must pledge that our whole propaganda is nothing more than to oppose western imperialism in China. However, we must peacefully defend and support any individual foreigner and Christian religion.
10. Please reply in shortest period of time to our institution, indicating that it is possible for the Chinese staff in your mission institution to specifically follow the steps mentioned in above sections. A report of the result is also expected.

Hangchow College "Association of Shanghai  
Student-Police riot settlement."

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## IV

### A CHALLENGE TO THE FOREIGN CHRISTIAN EDUCATORS

T. CHOW\*

It is a generally admitted fact that when a man is suddenly confronted by a new situation, such as being caught by fire or being thrown into deep water for the first time, he will make a number of irrelevant responses some of which are so irrelevant that the observers laugh at him. Every teacher

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\*Reprint of an original document.

knows this truth. The sad thing is that sometimes the teachers, in response to a novel situation, make irrelevant responses themselves, never try to analyze the situation into its elements and never acknowledge their responses as irrelevant. Thus they remain ignorant. Take for instance the recent tragedy of the students in Shanghai. The educators take the suggestions of the sensational newspapers, such as "Bolshevik tools," "anti-foreign agitators," etc., and dismiss the question accordingly. Of course the mission schools are under the control of the missionaries and they can afford to close them when they want to. But they must realize that the closing of the schools does not mean that they have solved the problem. In cases like this, a careful observer will sit down and try to analyze the situation into its elements. He will ask questions like the following: If the present situation is due to the propaganda of the Russians why there have been strikes against the signing away of Tsintao to Japan at the Paris Conference, against the Chinese traitors, against the Japanese twenty-one demands, etc., when there was no Russian propaganda? if the Chinese students are trouble-makers (that is what some of the foreign educators say), why even the Chinese members of the faculty are sympathetic with the students? (While the writer was writing this, a report came, saying that all the Chinese members of St. Johns' had resigned. This remains to be confirmed); if the dismissal of all the students from school can solve this problem, why strikes do not stop? If the sore spot can not be localized so easily, then we must dig deeper for the answer.

Further I want to call your attention to the psychological fact that whenever we do not like a person, we give him a bad name. In the same way, we give a good name to a man whom we do like. When we hate a man, we give him a very bad name. Then our conscience no longer bothers us when we hang him. I think the names like "anti-foreign agitators," "Bolshevik tools" are given to the students in the same way. Bad names can not prove that those who receive such names are bad. Moreover, terms either good or bad can not solve a question.

As I said a while ago, we must search deeper for the answer. The student strikes are not particularly directed against any country, or person or a group of persons. They are aimed at injustices—anything that is contrary to the teachings of Jesus or to the principles of democracy. If it happens that injustices are found in the schools or among the Chinese, they are up against them. If it happens that they are found in the Englishmen or Japanese, they are up against them. Don't misunderstand me. I do not mean that they are always well directed. No, far from it. They make mistakes in this as in all other types of learning.

The student movement is a democratic spirit born through the processes of Missionary education. For years the Christian educators have been trying to teach the Chinese students better ways of living in forms of better government, of better society, etc. The movement is simply a manifestation of the development and growth of the seeds which the Christian educators have so carefully sown. As soon as it begins to show signs of growth, we nip it in the bud. It simply shows our inconsistency.

This democratic spirit is identical with Jesus' valuation of an individual human life above everything else. It is also identical with the best elements of the national consciousness which has manifested itself in a number of ways in recent years. The spirit is sown by the Christian education, nourished by the unequal treaties China made with the foreign powers under

duress, and kindled from time to time by the unjust actions of both foreigners and Chinese. The recent tragedy in Shanghai is one of the manifestations of this spirit. It is neither the beginning nor the end of it. There will be more of it. The Christian educators will do well if they have a permanent policy that is both wise and Christian in order to deal with such a problem. The obstinate attitude and pig-headed actions won't take us anywhere.

I admit that this spirit has its dangers. But the actual dangers which have accompanied the manifestations of it, so far as I know of, do not justify our doing away with it entirely. The baby in the bath tub is too valuable to be thrown away together with the dirty water. The general practice in mission schools is to suppress any impulse which the type of education the educators themselves had did not cultivate. For instance, the aesthetic impulse has been suppressed by the Puritans and is still being suppressed by some individual teachers. We must know that the sympathetic strikes of the students are the most pure patriotic impulses you can possibly have. What a golden opportunity the educators have! The educators ought to welcome this occasion and make good use of it by directing those noble impulses into right channels. The educators ought to provide opportunities for the expression of those impulses. Let the students talk it out with some appointed members of the faculty who understand them. If the case is not serious, in most cases the students have sense enough to stop in time. If the case is so serious that, after careful examination and mature deliberation, they think they ought to go out to do something to enlighten the people who are ignorant of the case, let them do it. They will feel much satisfied, when they come back, because the pent-up force is spent. However, if the impulses are not allowed to find an outlet, they become strong emotions. When the emotions are pent up, they will explode sooner or later. The explosion will either injure himself or others. Suppression has never done any good. The more the suppression, the stronger the resistance. Revolutions in the history of any nation have been due to despotic suppressions.

So far I have not touched upon the recent question in Shanghai yet over which so many educational blunders have been committed. Every fair-minded foreign educator will acknowledge that some sort of social service is needed in the factories run by foreign capital in Shanghai; that shooting to kill is not justifiable under those circumstances (the Christian educators should feel more so because Jesus values one human life above the possession of the whole world); that student expressions have educational value; and finally that suppression has never succeeded in landing you anywhere.

In the light of the above discussion, I offer a few suggestions for your approval:

1. That all the mission schools should have a permanent wise policy with regard to the student movement.
2. That suppression has never solved any question.
3. That student expression with wise guidance of the faculty is highly desirable.
4. That it is inconsistent to expel all the students from school on the ground that their actions will lead to lawless action, while they can do worse things without faculty guidance when thus turned out. When they are in school, we tell them that we love them as our own children. But at the time when they need our help and love most, we kick them out as dogs. I understand some of the strong leaders in the Anti-Christian Movement have

been students in our mission schools. I think those leaders are the very boys who have been kicked out at the time when they needed our help and love most. It is so much easier to see "a stick in my brother's eye than a beam in my own." It is so easy to say that the Chinese are "heathens" or "bandits" but hard to examine our own actions which might be just as barbarous, obstinate, pig-headed, opinionated, prejudiced.

5. That all the Christian educators should work toward the restoration of the "concessions" which have been sources of all evils. (This suggestion does not properly lie within the province of my topic. However, I think that the whole present issue is due to the "concession" problem. Psychologically speaking, the "concessions" serve as irritable situations that work on the mind of the students. No psychologist will deny that they are not subject-matter.)

6. That the situation in China is unique in history so the actions of the students should not be viewed in the same light with those of the American or English students.

7. That the principals or Presidents should be discharged when they get mad and treat the boys as dogs because they don't have any Christian love in their hearts.

(By the request of the Committee on Shanghai Tragedy.)

June 6, 1925.

HANGCHOW CHRISTIAN COLLEGE,  
Hangchow, Chekiang.

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\*Reprint of an original document.

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## V

### TO OUR MISSIONARY FRIENDS IN CHINA\*

Soochow, Kiangsu,  
June 10, 1925

Inasmuch as we feel the extreme seriousness of the killing of the Chinese students by the police in the International Settlement of Shanghai on May 30, we the undersigned, after careful investigation and consideration of the matter, ask to present to you the results of our findings, our attitude, our conviction in regard to the right and just way of solving this complicated problem, and our expectation of the stand that may be taken by you as heralds of the Gospel of love and justice. We hereby call your attention to the following points:

#### I. THE CAUSES OF THIS INCIDENT

##### A. The Remote Cause

During the last century and half, the aggressive foreign powers have recklessly encroached upon the rights of the Chinese nation through unequal treaties and political, economic, and other forms of exploitations, on account of which our country has been handicapped in her efforts to improve social conditions, to better economic organizations, and to develop political stability. Consequently, the Chinese people, having successively failed to secure the cessation of

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\* From *The Life*, Peking, July, 1925.

unequal treatments and being conscious of their inability to remove conditions created by the persistent and pernicious use of military force by these aggressive powers, have come to the conviction that foreign militarism, imperialism and capitalism are the obstacles to the salvation and development of the Chinese nation. Such a conviction naturally leads and has led to patriotic demonstrations.

B. The Immediate Cause.

The killing of the Chinese laborer, Ku Cheng-hung, by the Japanese, kindled the long pent-up resentment. In order to call this fact to the attention of their countrymen in the International Settlement of Shanghai, the students went to speak and to raise money for the bereaved family of the murdered. This murder, together with the proposals for the increase of wharfage dues and for the printed matter by-law, has originated from, and has been made possible by, foreign imperialism in China and, consequently, all these things constituted the students' cry against injustice. The undiscriminating and wholesale condemnation of the students' movement on that day as a manifestation of Bolshevism is altogether groundless. For although Bolshevism attacks imperialism, still there is no reason why such an attack on foreign imperialism which imposes on the Chinese people unbearable burdens, should be taken for Bolshevik propaganda.

II. OUR ANALYTICAL STUDY OF THIS INCIDENT

A. The Motive of the Students

Although as a result of the speaking of the students, crowds gathered around them, thus apparently violating certain of the Municipal Council regulations, yet their motive in so doing was to manifest their patriotism and not to lead the crowd to violence, as evidenced by facts in the following paragraph.

B. The Crowd in Front of the Police Station

From the time when the crowd began to gather in front of the Police Station to the time of firing by the police, there was no sign of violence nor damage done to any public property. Moreover, before and after the firing by the police, no one of the crowd was armed. In handling such a crowd how can the police justify themselves by resorting to killing? Our conviction is that there were other methods by which the police could have dispersed the crowd.

C. The Act of Firing by the Police

In regard to the oral warning and firing by the police, we want to ask:

- (1) Could the warning be heard by the whole crowd?
- (2) Was the warning understood by all in the crowd?
- (3) Was the lapse of ten seconds between warning and firing time enough for such a big crowd to retreat?
- (4) Why were so many shots fired and so many people killed?
- (5) Why were the shots so directed as to cause fatal wounds?
- (6) Why were shots directed to those who had already turned around to retreat, which fact can be proved by the entrance of the bullets from their backs?

### III. OUR SUGGESTIONS TOWARD THE SOLUTION OF THIS PROBLEM

#### A. Justice in the Present Case

We call for your thorough and impartial investigation of the matter without any racial and national prejudices. In accordance with our analytical study of this incident, we believe that justice is on our side and that those who can not justify their action should receive adequate punishment, should pay a proper amount of indemnity, and should officially apologize to the bereaved families and to the Chinese people.

#### B. The Removal of the Remote Cause as the Final Solution. So long as the unequal treaties with all their implications, such as extra-territoriality, foreign concessions, limitations on the customs duties, spheres of influence, etc., remain unabridged, there can be no equality and justice in the relationships between China and other nations. So long as there is no equality and justice in the relationships between China and other nations, there can be no final solution for all the problems arising from foreign encroachments upon China.

### IV. OUR MESSAGE TO THE MISSIONARIES IN CHINA

We have read some statements made by groups of missionaries in expressing their attitude toward this matter. We appreciate their statement in regard to the spirit of justice, impartiality and fraternity which should transcend national and racial boundaries; their words of sympathy toward the Chinese students in their unselfish and patriotic struggles; their clear understanding and acknowledgment of the fact that this incident has for its background a history of a hundred and fifty years; their deep regret for the creation of such an evil cause by the exploitations and encroachments of the foreign governments upon China; and their resolution to seek for the removal of the fundamental cause of the incident. We hope, however, that this statement of their spirit, their word of sympathy, their knowledge of the underlying cause of this incident, their expression of regret for the foreign exploitations in China, and their resolution to seek for the removal of the fundamental cause of this incident, are not merely "sounding brass or a tinkling cymbal." Time and again we have heard such expressions of high sounding principles but we have now come to the point where we find ourselves unable to have faith in words which are not validated by corresponding deeds. Furthermore, we desire to know whether or not such statements represent the consensus of opinion of all the missionaries in China.

We object to the proposal in these statements to appeal to the Municipal Council of Shanghai for justice, since this Municipal Council is itself involved in the present case and has to seek for its own justification.

We, therefore, desire that all the missionaries in China will manifest their Christian spirit and faith by both words and deeds which will be effective in helping us to determine our attitude toward and relationship with all forms of foreign missionary work in China.

Signed by the Chinese members of the administrative and teaching staffs of the Soochow University College of Arts and Sciences, and Soochow University Middle School No. 1.

## ADOLESCENT INTERESTS IN CHINA

JAMES B. WEBSTER\*

Adolescent interests in China and adolescent interests in America are equally significant and important. We are working toward a program of international education that will be reasonable and constructive, and that will conserve and utilize the vital spiritual forces of all youth, Chinese as well as occidental. This effective international education will be based on thorough studies of the interests, activities and mental attitudes of the various races, particularly of their youth. While progress has been made, there still is much to learn.

For a decade, Christian educators in China have seen the importance of such studies. Individuals and groups have been at work and the results of their efforts should be of interest, especially in view of present developments and conditions. The beginnings and some results of an introductory study of adolescent interests in China are reported here for general information. It is to be hoped that the interest and value of this preliminary research will stimulate greater attention and more effective study.

### *A brief historical sketch of the study*

In the fall of 1917, a movement was started to improve religious education in Christian schools of China. The need for guiding principles both in selection and arrangement of curriculum and in methods of presentation, was generally felt. It was agreed, in a conference held in Shanghai, that the adolescent period required first attention, since it included the most fruitful years for character-building.

Beginning at Shanghai, therefore, but soon extending throughout China, committees and sub-committees were formed, and individuals and small groups became interested in the study of Chinese youth in Christian schools. A comprehensive survey of courses and text-books in use revealed every possible combination, but no agreement. Those who engaged in the study expressed general dissatisfaction with results secured and a real desire to find a better way.

The China Christian Educational Association issued two bulletins, which grew out of and emphasized two strong convictions: "First, that our religious instruction did not relate itself as vitally as it should to the character and life of the Chinese who are under instruction in our Christian schools; and second, that we should endeavor, by investigation and experimentation, to study our problem." These bulletins contained the best material available on psychology, text-books, methods, and expressional activities, and included a brief bibliography of religious education. The desire was to stimulate investigation and experiment, and to record and report results obtained. Certain guiding principles were agreed upon and directions given for this pioneer effort.

In connection with his work in the Department of Education in Shanghai Baptist College, the writer was asked to direct and promote the psychological research. After experimenting with some three hundred cases,

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\*Dr. Webster was for many years professor in the Department of Education, Shanghai College.

and using different sets of questions, he selected a list of thirty-one questions. As a result of his own experiments, he prepared directions for studying the interests and activities of Chinese youth, based on a scientific statistical method. Individual record sheets were printed, and later a tabulation booklet was prepared, to facilitate analysis and interpretation of the individual records. Principals of mission schools had the forms filled out by their students, examined the results themselves, and then sent them to the writer for tabulation and analysis. Some six hundred records were received, mostly from the east-central district, about five per cent of which were discarded, and 551 retained as satisfactory.\* The characteristic mental attitudes of Chinese adolescents mentioned below are based primarily on this study of 551 boys and girls.

The results of any study of this kind should be subject to constant re-examination. We are not convinced that psychological research has developed a technique yet that justifies final and dogmatic declarations. In this spirit the study has been conducted and some of the results are presented here. It is hoped that this psychological data will help us to understand recent events and present conditions in China and enable us to deal with them sympathetically and constructively.

#### *Psychological factors in the present situation*

It is difficult and dangerous to attempt to state briefly a situation so complex, tense, and vital in its relation to the future growth of the Christian church in China. The situation has been described as "anti-Christian, anti-religious, anti-foreign." Chinese deny the correctness of this description. Some Chinese have done and said things that convince well-meaning friends that the description is correct. These friends are greatly distressed.

On the other hand, some Chinese who frankly share this critical spirit toward foreigners, including missionaries, are evidently eager to appropriate spiritual and material values of western civilization. They have invited certain foreigners to share in their efforts to achieve these values, and have assured the necessary financial remuneration. They have even offered to share administrative as well as pedagogical functions. Evidently snap judgment cannot safely be made from the events that have recently received the most publicity. What is the correct interpretation?

The simple explanation seems to be this. The Chinese like much that we bring but do not like the way we bring it. They have sufficient sense for spiritual values to enable them to select from western civilization the things that will meet their needs. We have both selected the material and determined the method by which it is to be presented. The Chinese want many of the things we offer, but wisely decline to receive some things. They have, also, become increasingly sensitive to the autocratic spirit and aggressive manner of the westerner. They call it "imperialism."

We have been slow to put ourselves in their position. In their endeavor to make us understand that they do not like our methods, young Chinese have had to say and do things that appear anti-Christian and anti-foreign. Under similar circumstances, westerners would react as the Chinese have,

\*In a more recent study, about 8,000 records were received from schools in all parts of China; 4,500 of the boys' records have been analyzed and tabulated. The number of records from girls is not sufficiently large to justify generalizations. This material is being studied and interpreted and a report will be published within a few months.

except perhaps more violently. Doubtless there are some Chinese who want to be entirely rid of the foreigner. This fact explains some of the extreme actions and statements, though it is not the mental attitude of more thoughtful leaders. America, too, by the way, has very recently given a notable example of the power of a vociferous minority to involve the whole nation in a charge of provincialism and intolerance. We should therefore be able to understand and make allowance for these same contradictions in China.

There is really no occasion to feel that Chinese psychology and the Chinese mind are different from our own. We shall make better progress if we consider all the facts that enter into the present situation, and then analyze our own mental attitudes and processes under similar circumstances. We must put ourselves in the place of these young Chinese who are the product not only of inherited culture, but also of definite circumstances. If we do this, we shall be surprised to see missionary efforts and enthusiasm take on the appearance of benevolent despotism. When we feel, as Chinese feel, the pressure of western military, diplomatic, and commercial power, we shall again be amazed to see benevolent despotism transformed into "imperialism" and destructive "culture." This is the magic of the Chinese mind, but like all magic, it has governing laws. Human nature is human nature, regardless of place and race. Social environment modifies the form and appearance of its expressions, in accordance with known laws of stimulus and response. The writer is impressed with the similarities rather than differences of the fundamental psychic reactions of young Chinese when compared with western adolescents.

#### *Characteristic mental attitudes*

The interpretation, just given, of the psychological factors in the present situation simplifies somewhat our statement of characteristic mental attitudes of Chinese youth. The novelty lies not in the discovery of surprising differences from western adolescents, but in the discovery of fundamental similarities under a different exterior. The apparent differences are due to the expression of original human nature in a different social and physical environment.

The records studied furnish a mass of data that has been grouped under the following heads:

1. The student's background, home and school.
2. Interests—activity, property, play, vocational, aesthetic, moral, religious, social, sex, and intellectual.
3. Controls—emotional, particularly the fears; social and moral.

It is impossible to give, in the limits of this brief paper, an adequate analysis of this data. The following brief observations may, however, help the reader to think into the situation.

We should bear in mind, that this introductory study was made in 1918-19 and included only the records of 431 boys and 120 girls in mission schools. The results were not complete, and have become significant only when considered in the light of the later and larger study which has been made and is to be reported soon.

1. *Home background.* About fifty per cent of the students examined came from the business class. This percentage varies with localities and schools but seems to indicate the social group most alert for educational opportunities, and at the same time financially able to take advantage of them.

During the recent strikes and agitations, it has been surprising to observe the influence these boys and girls have exerted with the merchants. Traditional respect for scholars partly explains it. Probably more influential are the close personal relations of family and guild and economic interests involved. This family relation existing between students and business men functions also in government and private schools, and has untold possibilities for good or evil in future international contacts.

This commercial background of half the students raises a number of interesting considerations. Curriculum and methods, to meet the needs of these students, must be practical and social. This is the trend of national educational ideals and plans. The attitude of Christian education to these ideals and plans is one of the serious points of irritation. Better mutual understanding will remove some of the irritation, but important changes in Christian education will have to be made in order to relieve the present tension.

These students will naturally be interested in international commerce and finance, in markets for exports and imports, rather than in academic exercises. The facts of Chinese history in past relations with western nations which they are just discovering as students, and interpreting as merchants, are the cause of emotional outbursts, strikes, and boycotts. These relations irritate students and business men alike, and the two groups make common cause in their protests and demands to remove the causes of irritation. Students have become so sensitive that some of them can discover western "imperialism" in so harmless an action of a foreigner as introducing group-discussion in his class-room method for training high school teachers. They do not see that the socialized class-room is the foe of imperialism. International commerce can not thrive in an atmosphere that has produced this extreme sensitiveness. Neither force nor diplomatic action will relieve the situation. Only the sincere effort to "do as we would be done by" will correct this attitude of mind.

2. *Religious background.* Less than one-fourth of this group came from Christian homes, although some Christian colleges report from fifty to seventy-five per cent of their students as communicants.

The radical educational and political leaders fear that Christian schools denationalize students and demand the exclusion of religion from the curriculum. The facts do not seem to justify their fears. It is significant, however, that this small group of Christian students and students coming from Christian homes, have exerted an influence strong enough to attract such serious attention. Christianity presented as moral and social dynamic, rather than as propaganda or proselytism, will be less likely to invite antagonism. Just how this is to be done is a question not so easily answered. We have, however, to face the fact that this hostility to the usual methods of presenting Christianity is one of the characteristic mental attitudes of Chinese adolescents that is affecting the work most seriously.

3. *Religious attitudes.* In connection with what has been said of the attitude toward Christianity, it is interesting to note the general attitude of the scholar toward all religion. Traditionally, the Chinese scholar recognizes and admits the existence of a superior and intelligent spiritual force on which men are dependent and to which they are morally responsible. The later study made seems to indicate a marked increase in the belief among students that religion is superstition. This is to be expected from a com-

bination of classical agnosticism and modern scientific materialism. Christianity has not successfully met this situation in China any more than in the West. Doctrine and dogma that remain uncorrelated with modern scientific knowledge are ineffective. When mission schools are unable, or are forbidden by the western church organizations, to modify content and method to meet the requirements of the situation, students and educators conclude that Christianity is really hostile to science, and they classify it with other superstitions.

4. *Mental types.* By classifying psychic reactions as sensory-motor and sensory-reflective, we find that fifty-six per cent of the boys and sixty-six of the girls expressed activity preferences that put them in the latter, more quiescent class. However, interest in motor expression increased with age, from fourteen per cent in the first stage (twelve to fifteen years), to twenty per cent in the second stage (sixteen to nineteen years), and twenty-six per cent in the third stage (twenty to twenty-five years). The other twenty-five per cent was evidently not of an active motor type. It is probable that the larger and later study will show an increased interest in motor expression, particularly in athletics.

This type is the result of classical ideals in education that have dominated the life of China. When we remember that the most influential nations in world affairs, from the Greeks down to Japan, have combined scholarship and action, we can understand why China finds herself at present in a state of helplessness and poverty.

The sensory-reflective type, when strongly stimulated, is more likely to produce orators and agitators than practical creators and producers. The student group regards it as more important to strike and to listen to and make speeches to stir up the masses, than to study and work to accomplish those things that must be done if China is to take her place among the nations. This does not say that popular education and agitation are of no value, rather, that Chinese youth might more effectively combine work with propaganda. In this connection, it is significant to note the rapidity with which the Japanese have developed games and athletics along with the scholarship of the world.

5. *National consciousness.* Nearly fifty per cent chose their vocations on the basis of group interest. This tendency lies at the base of the growing national consciousness. They are not very clear as to what they will do, but a very large number give "service to China" as the reason for their choice. This national spirit is more evident in the middle and later adolescent periods.

## THE CHALLENGE TO RELIGION IN THE SOVIET REPUBLIC

By ANNA LOUISE STRONG.

IVAN IVANOVICH REABOY, a peasant of the black earth region between Russia and the Ukraine, spent a whole day telling me the story of his life. Detail after detail was etched into the picture by a mind which, having little to remember, kept full stock of that little, even to the number of square yards in the hut where he was born. Sixteen persons lived in that one-roomed hut, Grandpa, the Old One, who ruled land and people; Grandma, already feeble, who took care of all the ten grand-children; Father and Mother and Uncle and Aunt, who worked in the fields under the rule of Grandpa, or were hired out by him to service under the local lord, the wages accruing to the patriarchal homestead.

The chief furniture in the hut was eighteen ikons, one for each individual and two others bought to induce cure of a special sickness. Grandpa's ikon, the Holy Nicholas, dominated the center of the group. There were Christ Crucified, Three-Armed Mary, George on a Horse, and others.

Ivan remembers exactly what he learned in school. His father and uncle had gone to school in the priest's house, learning to read the church responses in old church Slav, but never learning to read or write their own language. But by Ivan's childhood, the railroad had approached from three hundred miles to twenty miles from his village, bringing a school which accommodated one-fifth of the children. Boys of small families who would work their father's land did not go to school; they learned all they needed to know from Grandpa. But boys of large families and little land, like Ivan, would have to go to town to earn a supplementary income for the family, and needed to read street names and write home where they were.

Ivan learned in his first year the Russian alphabet and "arithmetic up to ten." The second year he learned to read a primer and "arithmetic up to 100." The third and last year he learned arithmetic up to 1,000, and all the "Laws of God!" That there were figures above 1,000 he did not know; but he knew quite accurately "How the World Was Made"; "Why Christ Died"; "The Penalties for various Sins"; "What one must give the priest to escape those penalties" . . . . He could also read church responses. . . . He finished with that; he was now educated,—and religious!

Ivan knows now that he is neither educated nor religious. Education he wants, and is getting rapidly, through clubs, and classes, the new village library, the traveling agriculturist, the newspapers, and the school which now serves every child in his village; but religion he does not want. He told me that his father and mother and wife and brother and brother's wife,—all of whom live with him, still have their ikons. "But I gave mine away to my brother. It was a Holy Trinity. I have been to war and helped organize our county soviet and I don't see the use of Holy Trinities. My oldest boy has an ikon,—a present from his grandpa. But not my youngest children; ikons are going out of style for children." . . .

Ivan has no hatred for religion; it merely seems to him useless. But to Dunia Ivanovna, a textile worker who also told me at length her life story, it seems worse than useless,—an oppressing enemy, a badge of the

master who must be fought. She told me of the great strike in 1905, when the 7,000 workers in her factory went out demanding a bath-house and hospital in the factory barracks where they all lived indecently huddled together; wooden floors because the naked babies died on the cold cement; and the right of married families to have a room to themselves, instead of being crowded two families to a room. The strike was beaten down by Cossacks, and none of these rights were secured except the wooden floors.

As a result of the strike, the English manager of the factory joined the "Black Hundreds" and organized a church in the factory barracks. The Black Hundreds, from Dunia's point of view, was a group of spies scattered through the plant who reported on her husband and got him fired. The church was the manager's answer to their request for a nursery and a hospital,—so that well people and sick people would not have to sleep different shifts in the same bed! The manager, being English, could not pray in their church, but took off his hat to show respect to their God! Also the workers were fined five kopeks for missing church, and three kopeks went to the pious ones who informed. . . . From this time on Dunia began to hate "pious ones" with an ungodly hatred, and to doubt the God who gave a villa by the lake to the man who took off his hat, and rewarded with straw heaps and indecent quarters the humble ones who bowed and crossed themselves many times.

One other experience completely ended Dunia's religion. One night at two o'clock, on her way to the early shift in the factory, she met a priest driving home drunk from a gambling hall. "Sit in with me, I'll drive you," he said. . . . "We go different ways, you to church, I to the factory," she evaded. "No, we both go to the bath-house and take a private room" . . . Dunia ran away and the priest tottered after, too drunk to catch her.

I mention these stories, not to claim that all priests behaved thus, or that all workers and peasants are abandoning religion, but because these are the stuff of which the attack on religion is composed today in the Soviet Republic. Dunia led a group of women who in the burning days of 1917, with husbands at the front and with hungry children at home, denied the ration which went only to adult workers,—drove out the monks from the local monastery and installed the children, and fed them from confiscated harvests. This was one local flurry, never known in history; thus it happened all over Russia. And Ivan was chairman of the first land committee of his township which divided up the estates of landlords and monasteries; and now he is the energetic delegate sent by his village on frequent commissions to Moscow.

The deadly significant thing about the attack on religion today in the Soviet Republic, is not any action of government, or any falling away from faith by the great mass of the peasants. The great mass of the older generation of peasants and even of workers still clings to what it calls "religion." But the challenging thing is that it is just the energetic ones, the serious-minded, the sacrificial, glowing workers for progress, not any parlor group of would-be clever poseurs, who have smashed the church and God in the face in the name of a better world. They have done it gladly, with a sense of freedom from oppression and darkness. To miss this is to miss completely the challenge which religion faces today in Russia.

One quite minor fact will throw from an oblique direction a light on what I mean. In the bitter conflict within the church between Tikhon and

the so-called "Living Church" two years ago,—there was only one point on which the two factions agreed, the change of the calendar in accordance with modern time. On everything else there was conflict,—on allowing bishops to marry, on the relation between church and state, on amount and importance of ritual. Tikhon denounced the Church Congress which deposed him as uncanonical, and canceled all its resolutions. Except one,—he also agreed to change the calendar.

And yet it was just the calendar which the great mass of the religious ones of Russia, *i. e.*, the peasants, absolutely refused to change. They did not care whether bishops got married or not; they never saw bishops. They didn't care much what ritual the local priest put in; that was his business. But the calendar, that was every peasant's business; the very tissue of his life, his ploughing and sowing and harvesting was bound up with the great fairs that came on church holy days. The proverbs of generations told him at what holiday to plant; the habits of generations fixed the exchange of his products in a certain cycle. That was the one thing in his "religion" that mattered to him; enough so that he fought for it even against the priest, which may perhaps be reckoned the test of a man's essential faith. He fought for it against both church and state, which in this matter were strangely agreed. And the peasant beat them. He refused to go to church on the days that didn't suit him, and he went on the days that did. Today there are two calendars in Russia, one official, in the towns, one unofficial but actual, in the village. The peasant was too "religious" to change.

I mention this to show, from an indirect angle, the associations which religion has won in Russia, and how it is aligned in all men's minds with the old, the conservative, the dark past. There is not time in a brief article to go into political and church history to any extent, and relate the details of the conflict between state and church after the revolution. Any one who senses the mental attitudes in the above incidents will realize what must happen to religion, so conceived under any great upheaval which sets men afame with dreams of tempestuous progress.

It is a political fact that the church as an organization opposed the revolution; that Patriarch Tikhon called the Bolsheviks "Anti-Christ" at the moment when they were fighting for their lives in civil war; that he believed in monarchy sincerely; that the state ordered the seizing of church treasures for the famine (not the sacred vessels, but the golden and jeweled gifts of generations of faithful); that Tikhon called on the priests to protect their treasures and that this led to riots and loss of lives; that he was arraigned for high treason; that while he was imprisoned and awaiting trial, his opponents within the church seized the opportunity to declare their loyalty to the government, their acceptance of the separation of church and state, and to call a great church congress which deposed Tikhon, at a time, of course, when no Tikhon delegates dared appear. It is a further fact that Tikhon, in the moment of his downfall, confessed his past faults, declared allegiance also to the Soviet Government, was released, and at once declared the recently elected Holy Synod uncanonical. From this moment on the government refused to interest itself, though both sides appealed to it, carrying disgraceful tales about each other in the effort to dispossess their rivals by help of the state. Perhaps nothing better could have been expected in a church trained for generations to regard itself as dependent on the state. These facts are not important, except for clearing up the sequence of events. Around and between these facts there played many

high motives, dreams of returning to the "Apostolic Church," of making the church "democratic," of making priests "human beings and citizens." At present the fight inside the church has reached a stage of petty personalities which no outsider can hope to understand. It is a fight almost entirely now within the central organization in Moscow and Leningrad, and neither side, however brilliant its ideas, has money or force to carry them to the great mass of peasants who, now that Tikhon is dead, do not even know the names of any church leader. They either remain "religious" and follow the local priest in whatever new, or old direction he chooses, or succumb to the liberalizing influences which are reaching them from outside the church,—the club, the science lecture, the school, the library. All of these last are either non-religious, or definitely anti-religious.

The communists, who are organizing all these new avenues of enlightenment with a zeal which one might call religious if they did not refuse with scorn the adjective, believe and preach that "religion is the opium of the people." On the other hand, they will tell you their government grants liberty of belief to all and persecutes no one. This is just as true, and as untrue, as to say that America gives equality to all before the law. It does, in theory; but when an I. W. W. is brought before a western judge, he expects, and gets, discrimination. The same thing is true of priests and especially of monks and nuns today in the Soviet Republic. They believe as they like; they preach as they like; many of the Protestant sects declare that they have much more freedom than in the days when the state church suppressed them. But it is none the less a fact that priests and monks are suspected more than ordinary people, spied upon more, and that if they come into court, they are peculiarly defenseless against anything of which petty local officials may choose, for good or bad reasons, to accuse them. This is a heritage to be expected from the past and is a relatively trivial part of the entire result. It is not true that priests today are being executed, or even arrested in numbers, or without specific accusation of misdemeanors. It must also be admitted that many of them are guilty. The assumption of superior morality made by the western world about clergymen is not made in Russia, where there never was a Reformation.

In fact, from one standpoint one might say that what has happened in Russia is that a church, in type belonging to the Middle or even Dark Ages, has been compelled to swallow at one gulp the Reformation, the theory of evolution, and the social interpretation of morality. It is yet to be seen whether the patient will die or recover from the medicine thus administered.

Any interpretation of religion—and education—in Russia will miss, however, the main point, if it regards the "godlessness" that is being taught as a purely negative, destructive creed. Much of it, of course, is crude and shocking, not unlike those outbursts that touched the western world fifty years ago, when Ingersoll was proclaiming that man creates God in his own image, and that an honest God is man's noblest work. But this crude propaganda is not dangerous, though it may offend sensitive souls by its crassness. It is now largely drifting into a form which attacks the priests as parasites who live on the hard-working peasant. All of this the peasant knows already, but he is only half convinced as yet that the local commissar is any better.

This is superficial stuff, which hurts chiefly those who use it. Many

of the wiser communists are discouraging its use among the younger, more aggressive ones. Orders are now very clear and firm that no young communist make fun of any one's religion or stir up controversy. I know an incident where a young girl communist laughed in a church service, and was struck in the face by an outraged woman, and the older communist boy who was with the girl, instead of siding with her, pulled her out of the church, indignantly saying, "You know we are forbidden to stir up religious trouble."

No, the real power which religion has to dread in Russia is not the crude negative attack, but something far more uplifting and joyously strong. It was nothing negative which brought a sudden light into the face of a little servant girl when I asked her this evening what was her opinion on the subject of God. She is a rather dull person, stubborn and drab; but something almost like a glow suffused her face when she said, "Mother hits me on the head to make me bow to the ikon; she refuses me dinner. For I am going to join the Young Communists. But first I am going now to their night school; they let outsiders come. I am ashamed to ask to join the Young Communists until I have learned to read. For every one in the organization must do some work for others, and how can I do any party work when I cannot read?"

"When did you stop believing in God?" I asked her, and she answered, "Almost as soon as I came to Moscow. I began going to the club with the other young people. I learned that there was no God and never had been one, but only Nature. God was just an invention to make us bow down to the tsar and the landlords. But now there is just Nature; it is quite clear when they explain it. There is ever so much to learn about Nature; it is a pity that I am so stupid and cannot even read yet, and will never know very much. For with every bit you learn about Nature you can do something useful. And we will make a fine world for everybody and not be dark people any more as in the days when we believed in God." I have told in one paragraph the things she said haltingly, scattered over half an hour. It was a faith for which she was willing to take a few knocks on the head, even though she counted herself as unworthy yet to be called a disciple.

There are a million and a half of these Young Communists, and in spite of the faults and even excesses of some of their sections, they compose on the whole the most energetic, devoted youth of the Soviet Union. They are the ones who go in for camps and physical culture, who scoff at personal comfort and ridicule the ideal of personal wealth. In every school and children's home they form the nucleus which takes responsibility and assumes moral leadership. The school itself may not teach anti-religion; it is, indeed, against the constitution to teach either religion or anti-religion in schools, though it is fair to say that the constitution is not always lived up to in this. But even those schools which are in their formal curriculum impartial, encourage these organizations of Young Communists. Every one encourages them, as in America one encourages a Y. M. C. A. group. They are politically, socially, morally, the leaders of the young generation.

I pick up a copy of *The Godless* (*Bezbozhnik*), and among cartoons of priests and pictures of athletes I read, "In the children's home named

Sverdlov, of 190 children, more than 100 are members of the Pioneers (the junior branch of Young Communists). They have formed a circle of *Godless Ones* with 49 members.

"Life boils in the home,—flaming red neckerchiefs, ringing voices, laughter in the whole house. The free hour comes; resounds a clarion call: 'To the Godless Circle!' . . . In the club the children gather, sit around a table and begin to talk. . . . 'Why should a Pioneer be a Godless One?' . . . Eyes kindle and a youngster answers, clearly: 'Religion serves for the suppression of workers and peasants by the bourgeois, entangles their reason and hinders them in building a new life; that is why we, Pioneers, should struggle against it.' There follows discussion on various themes of natural science: How the world was made? The life of man! Is there a soul? But isn't there a mind? Vivid interest follows the discussion." . . .

I have given this word for word, knowing how it will shock every American who reads it. It shocks me also a little. But after the shock, some will think down to fundamental values. These very questions were the same that Ivan Ivanovich Reaboy learned by rote under the name of the "Laws of God." How the world was made? The nature and the duty of man? They are man's incurable questions, except when he is drugged by stupefying habit or blinded by self-centered narrowness. Nowhere are they raised with greater interest or more self-forgetful devotion than today in the Soviet Republic, and largely by those very people who cry that religion was the opium which drugged man into forgetting them. Yet some people will say that such people are essentially religious, and that the loyalty of the little servant girl, willing to be knocked about rather than give up her vision of being useful in the world, was a high religious loyalty. To such a claim I offer for consideration the answer my communist friends make to me: "By what right do you use the term religion for your modern social idealism, when to the mass of mankind throughout history, religion is something so very different? By what right do you shift the word God to cover everything you now think good, when 'God' has meant very definitely through the ages so many things that are bad?"

Aside from definitions, there is a very real right-about-face in the faith of Young Russia. I went into a Young Communist headquarters two years ago, and saw an exposition of posters on the walls, advertising lecture-courses. "Our most popular ones are those on natural science," they told me, "because of the anti-religious fight." . . . I asked to see some of those lectures.

"Man's Conquest of Nature" was the title of the posted series, advertised by home-made cartoons. "The Conquest of Winds and Waves" was the first lecture, and the picture showed a wind-mill and sail-boat. The lecture course went on to steam, electricity, radium, human speech and the printing press, as agencies which made possible a co-operating human society which alone could rule the world of nature. That was the gospel of anti-religion; nothing so dull and calm as what we call science, but a glowing faith that man was called to leave his ikons, his crossings, his obedience to unknown forces typified by candles and chanting; and was to organize, with knowledge and co-operation, to subdue all nature under the rule of a human society. Hence comes the passion for education, which is conceived of as the antithesis of religion. In fact, a cartoon in *The Godless* shows God tumbling from heaven at sight of a peasant cutting fuel for the school.

## AMERICAN EDUCATION WEEK

(Wise and Otherwise)

American Education Week (this year, November 16-22) furnishes to Sunday schools, week-day schools of religion, and pastors an excellent opportunity—(1) to interpret to the young the true significance of their privileges as pupils in the public schools, from the elementary school to the state university, and (2) to interpret to all, young and old, their privilege of supporting and improving these schools. It would be a worthy service to our country if both children and adults could be inspired to ask the question, How can we make our schools the best possible? Better still, to start a genuine project in making them the best possible. The theme has many interesting possibilities. For example, in the Samoan Islands that are under American control every adult can read and write. In Samoa!

A word needs to be said concerning the true intent of the week, and how it has been misunderstood and misused. Dr. Claxton, former United States Commissioner of Education, stated the purpose as follows: "To disseminate among the people accurate information in regard to the conditions and needs of the schools, enhance appreciation of the value of education, and create such interest as will result in better opportunities for education and larger appropriations for schools of all kinds and grades." An even more explicit, and carefully considered enumeration of the needs of our school system is made in the proclamation of President Coolidge concerning Education Week.\*

Certain suggested programs for Education Week sent out from the office of the United States Commissioner of Education contrast strangely with the noble aims set forth by Dr. Claxton and President Coolidge. Last year's program contained so much political jingoism that a loud outcry was raised against it. This year's program† is by no means as objectionable as its predecessor, yet it is lacking in the dignity and the educational perspective that pervade the presidential message. Improving the schools is a minor interest. One day is given to the Constitution; one to patriotism, one to conservation and thrift; and the suggestions concerning these and the other days are anything but educational in tone and method. Flamboyant boasts, slogans, and careless generalizations characterize the whole. "One Constitution, one Union, one History." What does this mean, especially "one History?" Our Constitution, we are told, guarantees "unity, justice, tranquillity, defense, welfare, and liberty." Does it, really? The Constitution itself uses the term "promote," not "guarantee." "Voting is the primary duty of the patriot." Is it? "Saving insures happiness." Important if true! But perhaps the most obvious revealment of the spirit and point of view is the slogan "America first," taken in conjunction with the sentence that immediately precedes, namely, "Our national honor must be preserved from unjust attack." There you have it; the cat's out of the bag!

Our schools are in danger of being infected—they already are being infected—with this sort of virus. Can the schools of religion do less than

\*The President's message was printed in *School Life* for October.

†Commissioner Tigert's suggested program was printed in *School and Society*, September 19th.

endeavor (upon appropriate occasion) to lead both pupils and their parents to distinguish between true love of country and jingoism parading under the banner of patriotism? Further, would it not be well for a few thousand citizens to write to the Commissioner of Education at Washington, commanding the improvement in the 1925 program over that of 1924, and suggesting that future programs take President Coolidge's message as a guide and inspiration?

G. A. C.

## THE NEW HEBREW JOURNAL OF RELIGIOUS EDUCATION

HIRSCH L. GORDON, Ph.D.\*

The SHEBILEI HAHINUK (which means "Educational Paths") is a bi-monthly magazine, printed in Hebrew. It is published in New York City by the Hebrew Teachers' Union (425 Lafayette Street), and it is edited by Dr. N. Touroff, Dean of the Hebrew Teachers' College, Roxbury, Mass. Three numbers have been issued up to the present date (November 1st).

This new magazine meets a long-felt need for discussion of theoretical and practical problems in the field of Jewish elementary education. The Jewish immigrants from eastern Europe, who constitute an overwhelming majority of the Jews living in this country, have brought with them their typical religious schools—the Heder (a private, one-room, one-teacher school), and the Talmud Torah (a communal school). Both are week-day schools.

The transplantation of unmodified eastern European Hebrew religious schools to American soil has resulted in a mass of maladjustments of various sorts. The traditional curriculum, and the ideal of a schooled Jew, are based upon an assumption that the Jewish child, from the age of 5 to that of 15, will spend 12 hours a day 6 days of the week in a Jewish school, and likewise upon an assumption that his parents and the entire community in which he lives conform to the ancient Jewish customs. In such a community, to be a cultivated and honored citizen means to excel in knowledge of the Talmud and of the later Rabbinical literature.

But in the adopted country the greater part of the Jewish child's time is spent in secular education at the public school of the state. He attends the Hebrew school at the utmost only  $7\frac{1}{2}$  hours a week for 8 months of the year. Most of the children enter these schools at the age of 8, and less than one per cent of them remain there after confirmation day (at the age of 13 years and one day). Observance of Jewish holidays, customs, dietary laws, worship, etc., is very lax in America. The average Jewish storekeeper, for instance, does business on the Sabbath, though by doing so he trespasses so many Mosaic laws that, were he living in Jerusalem during the period of the Sanhedrim, he would be condemned to every one of the four types of capital punishment (stoning, drinking molten lead, beheading, and strangulation), and to many times 39 stripes on his body, besides excommunication! Great scholarship in the Talmud and in Rabbinics is here considered to be only a hobby of a few impractical, old-fashioned, unsocial persons, while the suc-

\*Dr. Gordon is an instructor in The Tarbut Hebrew Teachers' Seminary, New York City.

cessful citizen is esteemed to be the one who possesses wealth or pursues a highly paid vocation.

Thus the change in conditions experienced by these immigrants becomes, almost simultaneously, a change in ideals and attitudes. Consequently Jewish educators are obliged to reconsider materials and to employ new methods. Essentials have to be picked out; many omissions have to be made, and what remains has to be condensed and presented in a new light. Adjustments of this sort have been made by different teachers and principals in different ways, on both small and large scales, and with greater or less consciousness of educational principles. Jewish education in this country has thus branched out into six distinct systems—orthodox, conservative, nationalistic, national-radical, radical, and reformed.

The SHEBILEI HAHINU<sup>K</sup> offers assistance to making these adjustments with deliberation and upon an extensive scale. Its management is in the hands of the more orthodox, but it offers a forum for free discussion of the theories and practices of both general education and religious education as these relate to Jewish problems. The current number, for example, contains book reviews and reviews of magazine articles covering a wide range, and in addition the following articles: Dr. N. Touroff, "Hebraic or Jewish Education"; Dr. S. I. Tscharno, "The Problem of Religious Education"; Dr. S. Spigel, "Education and Society in Palestine"; Dr. Hirsch L. Gordon, "The Project Method in Education" (3rd article); and Israel I. Adler, "Model Lesson for Beginners in Hebrew."

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## NEWS NOTES

PROFESSOR HARRISON SACKET ELLIOTT was inaugurated September 23 as Skinner and McAlpin Professor of Practical Theology at Union Theological Seminary, New York. Professor Elliott is Director of the Department of Religious Education and Psychology.

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THE NATIONAL BUREAU OF CASUALTY AND SURETY UNDERWRITERS points out that 20,000 children are being killed each year in the United States. The Bureau feels that at least 10,000 of these children could be saved if they were taught safety education in public schools. In order to stimulate this education the Bureau established three fellowships of \$1,000 each for the study of safety education. The three thesis subjects will be: (1) The grading of subject matter for safety instruction in the elementary schools. (2) The preparation of a course of study in safety education for the use of normal schools. (3) A study of the relative importance of positive vs. negative methods of instruction in the field of safety education.

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THE AMERICAN SCHOOL CITIZENSHIP LEAGUE, 405 Marlborough Street, Boston 17, Mass., announces another world essay contest open (1) to students in normal schools and teachers' colleges, who will write on "Methods of Promoting World Friendship through Education," and (2) to seniors in secondary schools whose subject is "The Organization of the World for the Prevention of War." Two sets of prizes of \$75, \$50, and \$25 will be given for the best essays. Information may be obtained from Mrs. Fannie Fern Andrews at the above address.

THE INTERDENOMINATIONAL STUDENT CONFERENCE will be held at Evanston, December 29 to January 1. This is an *all-student* conference "for the evaluation of the church as a definite expression in organization and action of the teachings of Jesus, with the end in view of working in and through it, if possible, for the purpose of bringing the Kingdom of God a little nearer than it seems to be at present." Address for information Richard Schermerhorn, 10 E. Huron Street, Chicago.

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THE WEEK OF PRAYER for the churches begins January 3 and terminates January 9, 1926. It is suggested that where possible gatherings of earnest Christians be held each evening of the week for discussion and prayer, arranging union services if convenient, but each church by itself if the other is not possible. Further information and program may be obtained from the Federal Council of Churches of Christ in America, 105 E. 22nd Street, New York City.

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WEEK DAY DIRECTORS OF OHIO met at Columbus, October 30 and 31, to discuss the administrative problems involved in week-day religious education. Nearly a hundred directors of week-day religious schools, as well as local school teachers, attended the conference. Prof. H. D. Sheridan, Ohio Wesleyan University, was general chairman. It developed in the meeting that a number of Ohio week-day schools are basing their work upon a life situation curriculum. During the coming year it is planned to make a cooperative study of the problems of various age groups, in order to make the religious instruction of week-day schools more effective in right living. Another general meeting of the group will be held next year.

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A STATE CONFERENCE OF STUDENTS AND FACULTIES of Indiana colleges and universities was held at Purdue University, November 6-8, to consider the campus situation. About 350 persons were in attendance, mostly undergraduates and members of faculties. It is noteworthy that nearly 75 professors, deans, and presidents were present; and most noteworthy is the freedom with which undergraduates voiced their opinions in the presence of these officials. The program included both general sessions and small discussion-group meetings, and the topics ranged from Christian principles applicable to campus problems (under the leadership of Dr. A. Bruce Curry) to educational principles involved in present unsatisfactory conditions. (Professor George A. Coe, leader.)

One of the most significant tendencies manifested in the conference is the growth of a conviction that something is fundamentally wrong with both the college curriculum and the methods of instruction, and that here is the chief explanation of the upspringing of a multitude of campus weeds. The lack of student-motivation in studies was traced to deficiencies in what the colleges offer to the students, and emptiness or even antagonism at this point was seen to open the doors to all sorts of competing, distracting, and disintegrating interest. Christian-Association leaders show a tendency to affirm that the kind of education officially offered is a chief and underlying cause of the languishing condition of religious work upon the campuses.

## BOOKS ON CHINA

In order to make the present number of RELIGIOUS EDUCATION of greater value, it was thought wise to include a list of the more recent books on China. Publishing houses cooperated in this plan by sending copies of their best books for review. These volumes fall into two classes: (1) Books especially interpretative of the present situation, and (2) Books of a general, more popular nature, designed to present the more interesting aspects of Christian mission work, or travelers' records of their trips. We present these two classes separately.

**CHINA TODAY THROUGH CHINESE EYES,**  
by Four Leading Chinese. (*Doran, 1925, 121 pages, \$1.25.*)

The publishers have united in this little volume of seven chapters the most completely satisfying statements regarding present conditions and outlook in China. Dr. T. T. Lew, Dean of the Theological Faculty of Peking University, explains China's renaissance as due to a gradual awakening stimulated by contact with the West. It is marked by the most profound thirst for knowledge and for power to progress which comes from the possession of knowledge. Prof. Hu Shih of the National University of Peking explains how the historical classic written language which has been accessible to a very few is being replaced by written forms of the vernacular. The dissemination of education in China depends upon this rapidly sweeping literary revolution. Prof. Y. Y. Tsu of St. John's College, Shanghai, describes the Confucion-God-Ideal and present tendencies in Chinese Buddhism. Dr. C. Y. Cheng, Chairman of the National Conference of Christian Workers, describes the Chinese church as thirsting for autonomy while loyally cooperating with missionary forces. Two articles are reprinted from *The Life Journal*—one on "China Today" showing the awakening which has taken place, and another revealing the impression of Christianity made upon the Chinese people through contact with Christian nations of the West. The volume is authoritative and intensely interesting.

**CHINESE CHRISTIAN EDUCATION.** Report of a conference held in New York City, April 6, 1925, under the joint auspices of the International Missionary Council and the Foreign Missions Conference of North America. (*25 Madison Avenue, New York, 103 pages, 50 cents.*)

Under the stimulus of the constantly growing agitation in China for autonomy in Christian work, the representatives of foreign mission boards and other immediately interested organizations met to study the whole situation. The volume contains a great many original documents

from China regarding Christian education, some of which are printed elsewhere in this issue. The volume also contains the principal discourses presented at the conference, and concludes by a brief statement of opinion outlining the thought of the conference regarding responsibilities of missionaries and the problem of coordination and concentration of work in China.

**EDUCATIONAL REVIEW.** A quarterly journal published by the China Christian Educational Association. (*23 Yuen Ming Yuen Road, Shanghai.*)

Any adequate study of the present agitation for the modification of Christian educational institutions in China demands a careful reading of the significant articles which constantly appear in this review. A number of documents printed in the present number of RELIGIOUS EDUCATION are quoted from the EDUCATIONAL REVIEW. The January and July numbers, 1925, are especially significant.

**HOVELAQUE, EMILE,** China. Translated from the French by Mrs. Laurence Bin-yon. (*Dutton, 1923, 272 pages, \$3.00.*)

The purpose of this book is to introduce the reader sympathetically to the civilization of China. The author arriving in China for the first time (1919) is amazed at the terrible odor arising from unsewered streets and unsanitary customs. He is profoundly impressed with the difference between China and the West. Under the influence of this provoking beginning, he travels through China seeking to interpret it sympathetically. He describes country and people, and then in a series of fine chapters presents the history, religion, art, and philosophy of China.

Having laid this background, the author discusses the recent history of China with especial reference to relations with the West; sums up the problems and opportunities of the new China, and then draws a number of conclusions, on the whole complimentary to China. The attitude through the volume appears in the closing lines: "To Asia our civilization appears materialistic, hideous, restless, and inhuman. So be it. But it is alive; while the beauty of

Asia's noblest civilizations now breathes of death."

HUTCHINSON, PAUL, *China's Real Revolution*. (*Missionary Education Movement*, 1924, 182 pages, 50 and 75 cents.)

Most of the ideas and social sanctions of China were fixed more than two thousand years ago. Until the impact of western civilization forced attention and comparison, China was smugly self-complacent. The greatest confidence was placed in scholars, who looked backward to Confucius and tried to maintain his standards. Christian schools have produced a new type of scholar, who looks forward. These have now appeared in sufficient number to exercise profound influence in most parts of China. As a result, a new tide of thought is sweeping the nation. People are everywhere questioning the old, in terms of the new. The writer's thesis is: "This is China's real revolution, this fermentation of the minds of the Chinese. This, and not the warfare and brigandage, is what you must study if you would know the China that is to be." He then explains how this transformation is taking place in four fields: social customs, womanhood, industry, and religion.

A sample of the many forms this revolution is assuming is given in a quotation from this volume on page 471.

MACNAIR, H. F., *China's New Nationalism and Other Essays*. (*The Commercial Press, Ltd., Shanghai*, 1925, 398 pages, £2.50.)

The impartiality of this book of essays on China is shown in the fact that an edition was prepared especially for Chinese students. The author blames the present difficulty largely on the lack of understanding between the Chinese and other races. Both sides reveal a sense of superiority which comes from ignorance. Therefore both China and the West are to blame. The author seeks to present the good qualities of both sides, while at the same time he is frequently severely critical.

PRICE, MAURICE THOMAS, *Christian Missions and Oriental Civilization*. (*Distributed by the American Baptist Publication Society, Chicago Branch*, 1925, \$3.75.)

A very careful detailed study of the impression which Christianity makes upon Orientals who reject it. The book is written largely from the standpoint of social psychology and analyzes Christian contacts with oriental civilization from this point of view rather than the theological. It is an exceptionally able piece of research.

PORTER, LUCIUS C., *China's Challenge to Christianity*. (*Missionary Education Movement*, 1925, 248 pages, 75 and 50 cents.)

This is a mission study text book written under the direction of a committee of the Missionary Education Movement. Thus the opinions expressed have the authority of a group rather than of a single man. Beginning with the attitudes of China toward the West, which are pointed out as involving a large amount of hostility and misunderstanding, but also by appreciation, the book passes to a study of the changes which are now taking place as the nation passes from the old stability into more progressive ways. China is now feeling the growing pains of adolescence. Throughout Chinese history educated men have held a position of great authority. The new students carry with them the prestige of this reverential attitude toward learning. Students advocate the present literary revolution, modern social reconstruction, and the development of scientific spirit. Therefore, these are bound to carry on. The author points out that the Chinese Christian church has had a profound influence in the past, that it is one of the greatest of the present creative forces, and that it will make a distinctive contribution to the religious thought not only of China, but of the remainder of the world.

The volume contains a good bibliography and several appendices of value.

RICE, STANLEY, *The Challenge of Asia*. (*Scribner's*, 1925, 256 pages, \$2.25.)

The author interprets the present situation in Asia (China, Japan, and India, especially) in terms of its historical background. The West has had rather severe contacts with the East, which have been, very largely, contacts of aggression. Asia has been well satisfied with itself and its culture. The West has forced a cultural impact which has been highly distasteful. Asia enjoyed a satisfactory political autonomy, which suffered severely at the hands of the West. Asia had her own economic processes, which have been attacked by western trade. Especially has the political self-respect of the Orient been outraged by the nations of the West. Certain recent events, such as the Russo-Japanese War and an increasing understanding and use of western scientific processes, have increased the self-consciousness and confidence of the eastern nations to the point where we may confidently look toward a period of positive and successful self-assertion. The "challenge of Asia" is, therefore, political.

WEBSTER, JAMES B., *Christian Education and the National Consciousness in China*. (*Dutton*, 1923, 323 pages, \$2.50.)

This study is particularly concerned with Christian schools as specialized educational agencies for the social reconstruction of China. The author feels that Christian education is forcing western ideals on China, without sufficient sympathetic study

to discover their real value to the people. Many missionaries engaged in school work have splendid theological equipment, according to American standards, but their interest is in evangelistic work, and they are not prepared to teach and administer schools. As a result, they have sought to set up curricula and methods along American theological lines, largely ignoring Chinese needs and educational background. The Chinese openly decline to

accept western theology and denominational distinctions, express their preference for the social interpretation of Christianity, and are conscious that they have a national contribution to make to the cause of humanity.

The book seeks to evaluate things as they are. While the volume is critical, it contains a very constructive appeal for a reinterpretation of the function of educational missions in China.

In addition to the above, which have a more direct bearing upon the immediate situation in China, a number of valuable books have appeared, written from other points of view, most of them well worth the reading.

APPLEGARTH, MARGARET T., A China Shepherdess. (*Judson Press, 1924, 323 pages, \$1.75.*)

A book prepared for the specific purpose of providing mission leaders of children with interesting stories to tell. There are many quaint Chinese proverbs and suggestions for hand-work in connection with each of the twenty-two stories.

BROOMHALL, MARSHALL, Robert Morrison, a Master-Builder. (*Doran, 1924, 238 pages, \$1.50.*)

The author appreciates very deeply the heroic life which he depicts in this biography. Emphasis is laid upon the high sacrifice which Morrison made in going to China, in remaining there under stress of sickness and sorrow, in resisting temptations to more lucrative service, and persistence under the most discouraging trials. The author points out how the Christian church in China has developed from foundations which Morrison laid.

CALDWELL, HARRY R., Blue Tiger. (*Abingdon, 1924, 261 pages, \$2.00.*)

The author grew up in the mountains of Tennessee, where he acquired remarkable skill with the rifle, remarkable capacity as a naturalist, and deep religious fervor. In China the powers of his rifle to free tiger infested districts from their plagues opened the doors of opportunity to his deeply spiritual message. He served also as intermediary between authorities and brigands. The key to his book lies on page 259: "The mistake which is being made is that so many people can only think of a missionary in connection with some program for stereotyped preaching of the gospel, forgetting that preaching, administering to the sick, or directing a program for the education of the people are but three of the many ways he serves the cause of the church and humanity."

ENDERS, ELIZABETH C., Temple Bells and Silver Sails. (*Appleton, 1925, 337 pages, \$3.00.*)

This book of travel and impressions was written by one who traveled far into the interior and out again. The impressions include physical aspects as well as people. One who reads the book will receive a permanent impression of many curious Chinese customs.

FRANCK, HARRY A., Wandering in Northern China. (*Century, 1923, 502 pages, \$5.00.*)

The author has the ability to observe carefully and describe accurately. He has "wandered" through many countries. On this particular trip he spent two years in China, almost continually traveling. The book requires a long time to read, but for one who has the time to give, it is very realistic and interesting.

HONSINGER, WELTHY, Beyond the Moon Gate. (*Abingdon, 1924, 176 pages, \$1.25.*)

The author deliberately cultivated the social friendship of Chinese women in their homes. She became responsible for a mission school for girls where for ten years she lived and thought almost as a Chinese. The book is written in the form of notes from a diary, and includes much "inside" information.

INGLIS, THEODORA M., New Lanterns in Old China. (*Revell, 1923, 175 pages, \$1.25.*)

Fourteen stories give illustrations of the wonderful power of Christianity over the Chinese heart. Chinese Christians are depicted as faithful, persistent, loyal and heroic. The stories are ready to tell to young people and children.

KEYTE, J. C., In China Now. (*Doran, 1923, 160 pages, \$1.50.*)

A mission study text book for adults, prepared by the minister of the Peking Union Church. It is divided into two parts—the first dealing with China's need, which involves an ancient point of view

in a modern setting. The old morality has been unable to restrain tendencies toward corruption in many ways. The second part of the book is devoted to the Christian contribution in helping to work through the problems set in the first part. Thus the work of the Christian evangelist, teacher, and healer are described with care.

**MEYER, MINNA McEUEEN**, Chinese Lanterns. (*Methodist Book Concern, 1924, 142 pages, 75 cents.*)

A series of beautiful stories about China, woven into one narrative having especial reference to Chinese Christians, missions, and mission school work. It makes splendid reading for junior children, and for older persons who enjoy simple stories. The reviewer took it home for his own girls to read!

**POTEAT, GORDON**, Home Letters From China. (*Baptist S. S. Board, Nashville, 159 pages, \$1.25.*)

The author is one of the cultured and intelligent young Baptist missionaries in China. These letters addressed to his mother contain the impressions, adjustments, achievements and hopes of his first four years in China. The author is determined to grow in his service. He is convinced that the day of the foreign missionary has not reached evening yet, and further convinced that "the attitude that anything will do for the Chinese, that we know more than they do anyhow, will suffer a rude shock some day."

**JOHNSTON, LENA E.**, China and Her Peoples. (*Doran, 1923, 136 pages, \$1.50.*)

A book for teachers of boys and girls and little children who need solid information and interesting illustrative material.

**SHEPHERD, CHARLES R.**, The Ways of Ah Sin. (*Revell, 1923, 223 pages, \$1.50.*) After several years of contact with

Chinese in San Francisco, the author has written a story which shows vividly some unfortunate conditions which prevail in Chinese life in this country. Chinese tongs, the writer feels and shows, are law-defying organizations and really the curse of Chinese life in the United States. They decree wars and murders, "dope" and slavery, and help to carry out their principles by even the most violent means.

**STEEP, THOMAS**, Chinese Fantastics. (*The Century Company, 1925, 223 pages, \$2.00.*)

This book attempts to present in popular form the interesting and odd or "fantastic" side of life in China. In spite of its lightness the book is really full of up-to-date information on China.

**STEWART, JAMES L.**, The Laughing Buddha. (*Revell, 1925, 347 pages, \$2.00.*)

The author is Vice-President of the Western China Union University. He has had most intimate touch with Chinese thought and customs during twenty-three years of missionary service. With this background Dr. Stewart has written a novel which for zest and tang is among the best. His characters are Chinese, some Christian, some non-Christian, some good and some bad. There is a love story, of course, and much excitement and adventure. However, the book is wonderfully informing, and one who reads it feels that he can appreciate true Chinese character much better than he could before.

**TINGLING, CHRISTINE L.**, Bits of China. (*Revell, 1925, 222 pages, \$1.50.*)

A book of travels written by one who went about China both as an organizer for the W. C. T. U., and as a Christian observer. The book shows some of the things which have been accomplished by Christian missions, but constantly holds up the fact that an enormous amount of work needs yet to be done.

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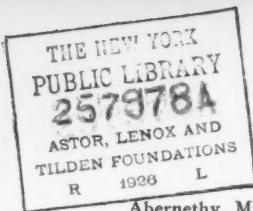
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## INDEX TO VOLUME XX

### A

Abernethy, Mary Elizabeth, Religious Experience in Week-Day Schools of Religion .....	87
Activity in the Religious Education Association.....	160
Addendum to the Biennial Report of Progress.....	299
Adolescent Interests in China (Webster).....	483
Alexander, John L., The Educational Purpose of the Older Boy and Older Girl Summer Camp.....	200
American Churches and the Crisis in China (Federal Council of Churches of Christ) .....	460
American Education Week, Wise and Otherwise (Coe).....	494
Association of Directors, Findings Committee.....	313
Attitudes of Mission Boards.....	458

### B

Baker, Archibald G., Factors and Stages in the Development of the Church in China.....	462
Beals, Major F. L., The Educational Value of the Summer Camp.....	204
Beets, Anna Freelo, The Little Child's Friendship with God.....	5
Bibliography on Worship, A Selected (Hamlin).....	389
Bickham, Martin H., The Social Worker's Religious Experience.....	42
Book Notes .....	77, 163, 244, 325, 407
Book Reviews .....	75, 163, 242, 320, 407
Books on China.....	498
Bosworth, Edward I., Historic Jesus in Present Religious Experience.....	24
Boys' Camp, Educational Problems and Values, Y. M. C. A. (Klemer) ..	196
Bridgman, Ralph P., Changes in Relationship Between Teachers and Pupils Necessitated by a New Emphasis in Religious Education.....	289
Bridgman, Ralph P., The Religious Experience of Pupils in the Experimental School of Religion.....	101
Brown, William Adams, Sidelights from the History of Worship.....	377
Budget of the Religious Education Association.....	314
Burton, Ernest DeWitt (Memorial).....	301
Bushnell, Faith, This Way Gets Results.....	369

### C

Camp as an Agency of Education, The Summer.....	178, 180, 185, 187, 190, 192, 196, 200, 204, 209, 213, 216
Canadian Girls in Training for Life (Story).....	120
Challenge to Religion in the Soviet Republic, The (Strong).....	488
Changes in Relationship Among Directors, Teachers, and Pupils Necessitated by the Changing Emphasis in Religious Education (Lobingier)	287
Changes in Relationship Between Teachers and Pupils Necessitated by a New Emphasis in Religious Education (Bridgman).....	289
Character Education (Hamilton).....	263
Children's Worship Services, Some Unsolved Problems Inherent (Fahs) ..	382
Childs, John L., The Purpose of Missionary Education in China.....	429
China, Symposium on.....	420, 421, 426, 429, 434, 439, 441, 444, 447, 448, 451, 454, 455, 458, 460, 461, 462, 466, 467, 471, 473, 483, 498
Chuan, Wu Lei, Shanghai Case and Future of Christianity in China.....	421
Church School Program, Contribution of Week-Day Religious Education to the (McKendry).....	282
Church Vacation School, Experiment with Conduct Curriculum (Peters) ..	95
Citizenship Project, Contributions of a Worship Experience to a Young People's Group Organized in a (Exman).....	355
Coe, George A., American Education Week, Wise and Otherwise.....	494
Coffin, J. Herschel, An Experiment in College Religious Education.....	234

C—Continued

College Chapel (Five College Men).....	358
College Religious Education, An Experiment in (Coffin).....	234
College Senior, The Religious Experience of a.....	16
College Student, What Kind of Religious Experience is to be Expected of a Scientifically Trained (Horton).....	19
Committee on Standardization of Biblical Departments in Colleges and Universities, Additional Report of.....	73, 97, 233
Conduct Curriculum in Church Vacation School, Experiment with (Peters).....	95
Congregational Summer Conferences (Stock).....	209
Contest, Prize Essay.....	250, 239
Contribution of Week-Day Religious Education as a Part of Total Pro- gram of the Church (Squires).....	278
Contribution of Week-Day Religious Education to the Church School Program (McKendry) .....	282
Contributions of a Worship Experience to a Young People's Group Or- ganized in a Citizenship Project (Exman).....	355
Convention Findings, Milwaukee.....	219
Convention Meetings, Scheme of.....	126
Convention Program, Milwaukee.....	2, 127
Convention Program, Toronto.....	419
Convention Resolutions Adopted at Milwaukee.....	305
Cooper, John M., Pupils' Religious Experience in Schools that Stress Churchmanship .....	106
Crandall, Edna M., The Memory Curriculum as an Aid to Worship.....	366
Correlated Week-Day Activities Promote Religious Experience, How (Ward) .....	123
Current Religious Education with Reference to Problem of Prohibition, An Evaluation of (Watson).....	56
Curriculum in Church Vacation School, Experiment with Conduct (Peters).....	95
Curriculum Problem as a Director Sees It, The (Forsyth).....	285

D

Department of Week-Day Workers.....	317
Development of Church in China, Factors and Stages in the (Baker)....	462
Doctors of Philosophy in Religious Education, Recent.....	298
Does Education Need the Church School (Hauser).....	275

E

Educational Problems and Values, Y. M. C. A. Boys' Camp (Klemer)..	196
Educational Purpose Older Boy and Older Girl Summer Camp (Alexan- der) .....	200
Educational Value of the Summer Camp, The (Beals).....	204
Edwards, Frances Rose, How the Project Type of Teaching, Under Pro- fessional Supervision, Affects the Religious Experience of Pupils....	116
Elliott, Harrison S., The Relation of Discussion to Worship.....	352
Ethical Culture as Religious Experience (Neumann).....	50
Evoking the Experience of Worship (Hartshorne).....	345
Exman, Eugene L., Contributions of Worship Experience to a Young People's Group Organized in a Citizenship Project.....	355
Experiment at the Union School of Religion, An.....	71
Experiment in College Religious Education, An (Coffin).....	234
Experiment with Conduct Curriculum in Church Vacation School (Peters).....	95
Experiments in Worship Briefly Described.....	387

F

Fahs, Sophia Lyon, Some of Unsolved Problems Inherent in Children's Worship Services.....	382
--	-----

F—Continued

Fahs, Sophia Lyon, The Religious Experience of Pupils in Experimental School of Religion.....	101
Findings Committee, Association of Directors.....	313
Findings of the Milwaukee Convention.....	219
Forsyth, Nathaniel F., The Curriculum Problem as a Director Sees It... ..	282

G

Girl Reserves, Camping with the (Whiffen).....	192
Girls in Training for Life, Canadian (Story).....	120
Giving a Religious Interpretation to Public School Studies (Gottschall) ..	403
Gordon, Hirsch L., The New Hebrew Journal of Religious Education ..	495
Gottschall, A. W., Giving Religious Interpretation to Public School Studies ..	403
Graded Lessons Have Modified Religious Experience of Pupils, How (Hubbell) ..	83

H

Hamilton, W. J., Character Education.....	263
Hamlin, Ruth, A Selected Bibliography on Worship.....	389
Hartshorne, Hugh, Evoking the Experience of Worship.....	345
Hauser, C. A. Does Education Need the Church School.....	275
Hebrew Journal of Religious Education, The New (Gordon).....	495
Heim, Ralph D., Religious Experience in the Vacation School.....	98
Historic Jesus in Present Religious Experience, The (Bosworth).....	24
Historic Meanings of Religious Experience, The (Rall).....	330
Hites, Laird T., Recent Legislation on Religion and Public Schools.....	292
Horton, Walter M., What Kind of Religious Experience to be Expected of Scientifically Trained College Student.....	19
Hough, Dorothy Whitehead, My Child and God—What Shall I Teach Him? ..	371
How are Missionary Headquarters Meeting the Situation (Sanders)....	455
How Correlated Week-Day Activities Promote Religious Experience (Ward) ..	123
How Project Type of Teaching, Under Professional Supervision, Affects the Religious Experience of Pupils (Edwards).....	116
How Project Type of Teaching, Under Professional Supervision, Affects the Religious Experience of Pupils (Moore).....	112
Hubbell, Harry Hopkins, How Graded Lessons Have Modified Religious Experience of Pupils.....	83

I

International Lesson Committee, Present Status of Work of (Weigle) ...	225
International Relations in the Light of Christian Ideals (Merrill).....	251
International Relations, The Religious Significance of (Thomas).....	257

J

Jesus in our Present Religious Experience, The Historic (Bosworth)....	24
Jones, Mary Alice, Some Observations Regarding Junior Worship.....	363
Jones, Rufus M., Worship as a Unifying Force.....	349
Junior Worship, Some Observations Regarding (Jones).....	363

K

Klemer, Albert R., The Y. M. C. A. Boys' Camp—Educational Problems and Values.....	196
--	-----

**L**

Lackland, George S., Religious Experience and Social Conflict.....	37
Leger, Samuel H., The Point of View of a Christian Missionary.....	451
Legislation on Religion and the Public Schools, Recent (Hites).....	292
Legislation, Saving the Bible by.....	221
Lew, Timothy T., Christian Union in China.....	461
Lieberman, Joshua, A Summer's Experience in a Free Activity Camp....	187
Little Child's Friendship with God (Betts).....	5
Lobingier, John Leslie, Changes in Relationship Among Directors, Teachers and Pupils, Necessitated by Changing Emphases in R. E.....	287
Local Associations, Reports of.....	316

**M**

Mandelstam, Abraham, Practical Idealism in Summer Camp for Girls...	185
Mayer, Otto, Religious Experience in Relation to Worship.....	342
McKendry, James Banford, Contribution of Week-Day Religious Education to the Church School Program.....	282
Memorial Day Service of Worship, A (Moore).....	379
Memory Curriculum as an Aid to Worship, The (Crandall).....	366
Merrill, William P., International Relations in Light of Christian Ideals..	251
Milwaukee Convention, Advance Program.....	2
Milwaukee Convention, Resolutions Adopted at the.....	305
Minutes of Annual Meeting of R. E. A.....	302
Moore, Anna Lewis, A Memorial Day Service of Worship.....	375
Moore, Anna Lewis, How Project Type of Teaching, Under Professional Supervision, Affects Religious Experience of Pupils.....	112

**N**

Neumann, Henry, Ethical Culture as Religious Experience.....	50
News Notes.....	73, 162, 317, 405, 496

**O**

Officers of The Religious Education Association.....	309
--	-----

**P**

Patton, Carl S., Religious Experience as Physician of Souls Sees It....	36
Peters, Charles, An Experiment with Conduct Curriculum in Church Vacation School.....	95
Policy of The Religious Education Association.....	306
Powell, Marie Cole, The Religious Experience of Junior Child Under Conditions of Modern Life.....	10
Practical Idealism in Summer Camp for Girls (Ryttenberg & Mandelstam) .....	185
Prayer as Modern Religious Experience, The Validity of (Trout).....	31
Prayer in Week-Day School of Religion, Child's Experience of (Staffeld) .....	92
Present Status of Work of International Lesson Committee (Weigle)...	225
Prize Essay Contest.....	239, 250
Prize Winning Essay—Is Our Church Necessary? (Doris Raymond)....	239
Progress in R. E. During Biennium 1923-24, Report (Winchester).....	132
Prohibition, An Evaluation of Current Religious Education with Reference to the Problem of (Watson).....	56
Pupil Participation in Program of Worship (Vieth).....	375
Pupils' Religious Experience in Schools that Stress Churchmanship (Cooper) .....	106

**R**

Rall, Harris Franklin, The Historic Meanings of Religious Experience...	330
Raymond, Doris, The Prize Winning Essay—Is Our Church Necessary?	239
Relation of Discussion to Worship (Elliott).....	352
Religious Education Association, Activity in The.....	160
Religious Education Association, Budget of.....	314
Religious Education Association, Minutes of Annual Meeting.....	302
Religious Education Association, Officers of The.....	309
Religious Education Association, Policy of.....	306
Religious Education Association, Report of Assistant General Secretary.	304
Religious Education Association, Treasurer's Report.....	315
Religious Education, Association of Directors and Ministers of.....	311
Religious Education During Biennium 1923-24, Report of Progress in Winchester) .....	132
Religious Education with Reference to Problem of Prohibition, An Eval- uation of Current (Watson).....	56
Religious Experience and Social Conflict (Lackland).....	37
Religious Experience as Physician of Souls Sees It (Patton).....	36
Religious Experience in Relation to Worship (Mayer).....	342
Religious Experience in Schools that Stress Churchmanship, Pupils' (Cooper) .....	106
Religious Experience in the Vacation School (Heim).....	98
Religious Experience in Week-Day Schools of Religion (Abernethy)....	87
Religious Experience of a Christian Radical, The (Rochester).....	46
Religious Experience of a College Senior.....	16
Religious Experience of Pupils in Experimental School of Religion (Bridgman & Fahs). ....	101
Religious Experience of Junior Child Under Conditions of Modern Life (Powell).....	10
Religious Experience, The Historic Meanings of (Rall).....	330
Religious Experience, The Historic Jesus in our Present (Bosworth)...	24
Religious Experience, The Social Worker's (Bickham).....	42
Religious Experience, The Validity of Prayer as Modern (Trout)....	31
Religious Experience Through Common Worship (Vogt).....	28
Religious Experience, Some Elements Entering into Present-Day (Smith)	268
Religious Interpretation to Public School Studies, Giving a (Gottschall).	403
Religious Significance of International Relations, The (Thomas).....	257
Report of Assistant General Secretary.....	304
Report of Committee on Standardization of Biblical Departments in Col- leges and Universities, Additional.....	73, 97, 233
Report of Progress, Addendum to Biennial.....	299
Report of Progress in R. E. during Biennium 1923-24 (Winchester)....	132
Reports of Local Associations.....	316
Resolutions Adopted at Milwaukee Convention.....	305
Rochester, Anna, The Religious Experience of a Christian Radical.....	46
Ryttenberg, Lucile R., Practical Idealism in a Summer Camp for Girls... .	185

**S**

Sailer, T. H. P., What Problem-Teaching Did for One School.....	394
Sanders, Frank K., How are Missionary Headquarters Meeting the Situ- ation? .....	455
Saving the Bible by Legislation.....	221
School of Religion, Religious Experience of Pupils in Experimental (Bridgman & Fahs). ....	101
Secretariat, The Religious Education Association.....	220
Selected Bibliography on Worship (Hamlin).....	389

**S—Continued**

Service of Worship, A Memorial Day (Moore).....	379
Severin, Theresa, Chinese Women.....	467
Shih, Hu, The Present Crisis in Christian Education.....	434
Sidelights from the History of Worship (Brown).....	337
Smith, Gerald B., What are Some Elements Entering into Present-Day Religious Experience?.....	268
Social Conflict, Religious Experience and (Lackland).....	37
Social Worker's Religious Experience, The (Bickham).....	42
Some Observations Regarding Junior Worship (Jones).....	363
Some Unsolved Problems Inherent Children's Worship Services (Fahs) ..	382
Some Problems Before Chinese Church (National Christian Council of China) .....	466
Soviet Republic, The Challenge to Religion in the (Strong).....	488
Squires, Walter A., The Contribution of Week-Day Religious Education as Part of Total Program of the Church.....	278
Staffeld, Daniel W., The Child's Experience of Prayer in Week-Day School of Religion.....	92
Standardization of Biblical Departments in Colleges and Universities, Additional Report of Committee on.....	73, 97, 233
Statement of Educational Principles, A (China Christian Educational Association) .....	448
Status of Work of International Lesson Committee, Present (Weigle) .....	225
Stock, Harry Thomas, Congregational Summer Conferences.....	209
Story, Evelyn S., Canadian Girls in Training for Life.....	120
Strong, Anna Louise, The Challenge to Religion in the Soviet Republic .....	488
Summer Camp as an Agency of Education.....	178, 180, 185, 187, 190, 192, 196, 200, 204, 209, 213, 216
Summer's Experience in a Free Activity Camp, A (Lieberman).....	187

**T**

Teaching Under Professional Supervision, How Project Type of, Affects Religious Experience of Pupils (Edwards).....	116
Teaching Under Professional Supervision, How Project Type of, Affects Religious Experience of Pupils (Moore).....	112
This Way Gets Results (Bushnell).....	369
Thomas, Ernest, The Religious Significance of International Relations ..	257
Toronto Convention Program.....	419
Training for Life, Canadian Girls in (Story).....	120
Treasurer's Report of The Religious Education Association.....	315
Trout, David M., The Validity of Prayer as Modern Religious Experience ..	31
Twenty-second Annual Meeting of the R. E. A. (Convention Program) ..	127

**U**

Union School of Religion, An Experiment at the.....	71
Universities, Additional Report of Committee on Standardization of Biblical Departments in Colleges and.....	73, 97, 233

**V**

Vacation School, An Experiment with Conduct Curriculum in Church (Peters) .....	95
Vacation School, Religious Experience in the (Heim).....	98
Validity of Prayer as Modern Religious Experience, The (Trout).....	31
Vieth, Paul H., Pupil Participation in the Program of Worship.....	375
Vogt, Von Osgden, Religious Experience Through Common Worship....	28

**W**

Ward, Harry F., The Meaning of the Upheaval in China.....	426
Ward, Vesper Ottmer, How Correlated Week-Day Activities Promote Religious Experience .....	123
Watson, Goodwin B., An Evaluation of Current Religious Education with Reference to the Problem of Prohibition.....	56
Webster, James B., Adolescent Interests in China.....	483
Week-Day Part Total Program Church Contribution (Squires).....	278
Week-Day School Religion, Child's Experience Prayer (Staffeld) .....	92
Week-Day Schools of Religion, Religious Experience in (Abernethy)....	87
Week-Day Workers, Department of.....	317
Weigle, Luther A., Present Status Work Internat'l Lesson Committee..	225
Weyl, Celeste, An Historical Account of Summer Camp Movement.....	180
What are Elements Entering into Present-Day Religious Experience? (Smith) .....	268
What Kind of Religious Experience to be Expected of Scientifically Trained College Student (Horton).....	19
What Problem-Teaching Did for One School (Sailer).....	394
Whiffen, Marie L., Camping with the Girl Reserves.....	192
Winchester, Benjamin S., Report of Progress in Religious Education During Biennium 1923-1924.....	132
Worship, A Memorial Day Service of (Moore).....	379
Worship, A Selected Bibliography on (Hamlin).....	389
Worship, A Symposium on.....	330, 337, 342, 345, 349, 352, 355, 358, 363, 366, 369, 371, 375, 379, 382, 389
Worship as a Unifying Force (Jones).....	349
Worship Briefly Described, Experiments in.....	387
Worship, Evoking the Experience of (Hartshorne).....	345
Worship, Pupil Participation in the Program of (Vieth).....	375
Worship, Religious Experience in Relation to (Mayer).....	342
Worship, Religious Experience Through Common (Vogt).....	28
Worship Services, Some Unsolved Problems Inherent Children's (Fahs). 382	382
Worship, Sidelights from the History of (Brown).....	337
Worship, Some Observations Regarding Junior (Jones).....	363
Worship, The Memory Curriculum as an Aid to (Crandall).....	366
Worship, The Relation of Discussion to (Elliott).....	352
Wortley, Eloise W., Some Results of Summer Camping as Seen by Camp Counsellor .....	190

**Y**

Y. M. C. A. Boys' Camp, Some Educational Problems and Values (Klemer) .....	196
Young People's Group Organized in Citizenship Project, Contributions of Worship Experience to (Exman).....	355

